# FOR CHRIST IN CHINA

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# FOR CHRIST IN CHINA

By
ARCHIBALD MEMORY McMILLAN

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*TO MY WIFE*

*Margaret King McMillan*

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# PREFACE

It was with considerable misgiving that I accepted the invitation of the Baptist Foreign Mission Board to write about my experiences and observations in China during the Second World War. In the first place, I felt that what I had gone through was so insignificant as compared with the experiences of those who served where the battles raged fiercer and where many were lost in the struggle. In the second place, some of the sights I saw might better be forgotten. Furthermore, I felt unworthy of such a task because I did not feel I had always measured up as a Christian. Now that the work is finished, I send it forth with the prayer that, despite its deficiencies, it may help a little in the expansion of God's kingdom.

I want to express my gratitude to my wife for her help, encouragement, criticisms, and inspiration; to the Foreign Mission Board's book editor, Miss Nan F. Weeks, who helped me resolve doubts and misgivings and showed patient helpfulness at all stages of the work; to members of Louisville's Parkland Baptist Church, who considered and criticized much of this material; to Dr. M. T. Rankin, Dr. W. O. Carver, Dr. H. C. Goerner, George H. Hays, Ralph Tolliver, and others who read the manuscript in whole or in part; and to many who had a share, perhaps unknowingly, in the production of this little book.

Needless to say, the views expressed in this book are "purely personal."

Since we have failed our Master so in the past, may we not resolve from now on to do more for Christ in China and in the rest of the world?

A. M. McMillan

Louisville, Kentucky

# THE GREAT COMMISSION

## The Marching Orders of Christ as Given to His Followers

*All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.*—Matthew 28:18-20

## OUTLINE OF CHAPTER I

*"Go West"—Youth's Search for Action*

INTRODUCTION

Part I. Seeking—What We Young People Were Looking For

1. New Places and New Adventure
2. Testing in the Crucible of Experience
3. Mental Ease Through Sense of Duty Performed
4. The Christian's Proper Place in Time of War

Part II. Risking—What We Found

1. New Knowledge of the World
2. Experiences in Various War Theaters
3. New Hope for World Peace Through Missionary Program
4. Fuller Acquaintance with Such a Land as China
   (1) The Importance of China and Its People
   (2) Routes for Reaching China
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CHAPTER I

# "Go West"

## *YOUTH'S SEARCH FOR ACTION*

A burning urge toward action drives young spirits of all ages to adventurous thinking and living. It makes schoolboys stand on their heads during recess in an effort to impress the girls. It turns silver-haired oldsters into armchair admirals as they avidly follow accounts of wars and rumors of wars, sometimes even sprawling on the floor maneuvering tin soldiers or miniature ships. Men who usually are mild-mannered jump up at football games and shout for the huskies out on the field to "get in there and fight 'em." Boys come striding out of Wild West movies brandishing wooden pistols or make-believe machine guns.

Among ancient tribes a young man did not marry until he had killed an enemy in battle. Saul offered his daughter to David in marriage on the condition that this youthful warrior should be responsible for the death of a hundred Philistines. There are still philosophers who say that wars will never cease because buried deep in all men is an atavistic urge to kill. The veneer of civilization tends to peel off in the heat of battle as men, conditioned for peace throughout a lifetime, suddenly find themselves killing their fellow human beings. More hopeful philosophers say, however, that an urge to action on the part of youth should be encouraged, but that its expression should be directed into constructive rather than destructive channels.

Closely related to this urge for action is a feeling among us young people, who find ourselves growing

stronger in body, mind, and spirit, that we want to be subjected to a grueling test. The psalmist tells of one who "rejoices as a strong man to run a race," and surely an athlete who has practiced diligently in field and track will welcome the chance for competition. It would be rather pointless for football players to plot their plays and condition their bodies during all the fall and then fail to play any opposing teams.

In recent years millions of us young people in the United States, as well as in other countries of the world, have left home, work, and loved ones to fight foes or aid allies on the other side of the globe. It took no spurring by movies like *Dawn Patrol* and *Sergeant York,* nor was the only reward found in that new light of interest in the girl friend's eyes when the "joining up" announcement was made. Somehow, there was a deep-seated desire, often unexpressed, that was satisfied by "going off to the war." As oldsters witnessed the mass phenomenon of millions of us young people dashing off to dangerous places and then coming home again, the questions naturally occurred: What were we looking for? What did we find?

## Part I

## *SEEKING—WHAT WE YOUNG PEOPLE WERE LOOKING FOR*

1. In the first place, we young people were looking for new horizons and new experiences.

America was settled by adventurous spirits. In part they were seeking refuge from religious persecution, but they were also motivated by the desire to discover new frontiers, to explore and conquer the mysteries of

the New World. Travelers returning to the Old World would carry back strange tales of the red men and the wild beasts, of the untamed forests stretching westward farther than man had yet explored. In the dawn of American Colonial history there were some who seemed content to conquer their portion of the wilderness and then stay on in the East. More restless souls, however, would hardly have one homestead firmly established before they or their sons would have feet itching to hit the westward trail again. It is hard to understand the American temperament until this perennial discontent is understood—this desire to see the other side of the mountain, to find at the foot of the rainbow the elusive pot of gold that seems forever beckoning. A poet has described the search for a beautiful bird of paradise, which seemed always just a little ahead of the searcher in the verdant tropical forest. When this gorgeous creature finally was caught, it seemed to turn to ashes in the searcher's hands. Then an even more beautiful bird was glimpsed in the jungle and the quest was renewed. From such ever-searching pioneers are sprung present-day Americans, who seem constantly drawn by the lure of new places and new adventures.

The Bible has many stories of those who answered the call of God to leave home and strike out toward distant horizons. When the Lord gave Abraham his marching orders, the patriarch did not hesitate to bid his relatives and native land good-by, even though those orders were sealed and though Abraham was already a man of seventy-five years, encumbered with much of this world's goods and accompanied by a large household. Following God's guidance, this family in Old Testament times started out for Canaan, "and to the land of Canaan they came." A similar act of faith is recorded in the New Testament when Paul saw a

*Photo, Courtesy of* UNITED SERVICE TO CHINA, INC.

Not every truck on the West China "highways" were lucky enough to be rescued by tractors. Most of them were unloaded and laboriously pushed out of the mud by Chinese "coolies" perhaps with an unstuck truck pulling. Transportation is one of China's most vexing and important problems.

Heaven-sent vision of a man beckoning for him to come over to Macedonia and help. Immediately Paul made arrangements to sail for Macedonia, and he soon arrived at that destination.

In the best of men, motives often are mixed. Even missionaries sometimes have within them a strong streak of the adventurer, a quality which makes them better rather than poorer workers, because it imparts the rosy tint of romance to what otherwise might prove humdrum routine after the first flush of novelty has worn off. In the Middle Ages the Crusaders were perhaps impelled not only by a mistaken sense of divine mission but also by a strong urge to action. In recent times men in the armed forces of the United States were doubtless speaking truly when they affirmed their aim to fight for God and country on foreign shores; but darkly mixed with such high purpose was the desire to see a "tropical moon, a lazy lagoon," and the dusky natives of those regions.

Allied with the yen for new experiences too often goes the desire to throw off conventional restraints. Just as Satan complained that he failed to find a fair chance to attack Job because of God's protecting hedge about that godly man, so the evil one today might fulminate sulphurously because between him and the hearts of American youth stand such insulating roadblocks as home, church, school, Christian friends, and the cop on the corner. Often youth secretly welcomes the chance to get into uniform because of the anticipated opportunity to nibble at forbidden fruit. Christians deplore the immoral acts which sometimes result, and they realize that the proper course of action is to apply Christ's corrective.

Young people of other countries have had perhaps fuller opportunities to blow off excess steam more moder-

ately. Young Britons, upon completing their university courses, would put in a period harvesting wheat in Canada, searching for diamonds in South Africa, or doing government work in India. In peacetime, French students might cover Germany's Rhine Valley cycling or hiking, spending nights in roadside hotels, coming to know people with different languages and customs. Americans still are so thrilled, however, with the bigness and beauty of their own country that in peacetime a relatively small percentage go abroad, the exceptions being a few small groups like missionaries, members of the regular army, those in overseas consular offices, and representatives of business concerns. In peacetime many a wondering look doubtless was cast eastward toward the old countries of Europe as we young Americans speculated about the countries from which our forebears came, and others of us turned our eyes westward toward the mysterious Orient.

When the early American settlers had triumphed in the eastern area of this continent, they looked for new worlds to conquer. They yearned to follow the exhortation of the American journalist, Horace Greeley, "Go west, young man!" This spirit still is found today, though the trail may lead to the ends of the earth.

2. There was a second deep-seated, though usually unexpressed, psychological urge on the part of American youth which made us eager participants in the world's most widespread war: the desire to be tested in the crucible of a burning experience. This is not the perverted self-punishment of the zealots of India who lie on up-pointed nails or tread on red-hot coals, nor of the religious fanatics in the Philippines who flog themselves with canes until a pink mist of blood appears in the air. It is not the pessimistic fatalism of a Japanese who will hurl himself into a volcano or kill himself

with a sword. Instead, most of us American young people have the normal and commendable desire to be put to the test so that we may know if we "have what it takes."

Paul aptly expresses this sentiment in the third chapter of his first letter to the Corinthians, as translated by Goodspeed. After stating that the true foundation of all life and work is Jesus Christ, Paul continues: "And whether one uses gold or silver or costly stone in building on the foundation, or wood or hay or straw, the quality of everyone's work will appear, for the Day will show it. For the Day will break in fire, and the fire will test the quality of everyone's work. If what a man has built on the foundation stands the test, he will have his pay. If a man's work is burned up, he must stand the loss, though he himself will be saved, but as one who has passed through the fire." Many *boys* went into service, but usually it was *men* who came out.

In a magazine article written nearly a decade ago, Gerald W. Johnson tells of the courage that was deposited as a permanent residue in the lives of veterans of the First World War. As these men slogged through mud and blood, with death always lurking "just around the corner," it truly seemed that they could have things no harder nor suffer more. Years later, when the depression hit this country and businesses crashed, these same men could say: "These are bad times, but we have known worse." And so the moral fiber of the nation was strengthened and its backbone stiffened by the individual courage of countless veterans, led by a President who, without going to war, had suffered acutely.

In Greek mythology the young man Theseus did not venture forth into life until he was strong enough to lift the stone beneath which his father's sword was lying. The reputation of Hercules was firmly estab-

blished only after he had performed twelve most difficult missions. And so we young men hope that we have emerged from the testing without swagger but with the quiet assurance that we have stood the test and can be counted on in a crisis.

3. A third motive driving youth to action was the desire to do our duty as citizens in any time of emergency.

When red-skinned savages descended with howls on the rude log stockades of the white settlers, brandishing tomahawks as arrows whistled through the air, the colonists took up their rifles in defense of their families. Wars nowadays are by no means so simple; the modern warrior can hardly be certain whether he is fighting for his family's safety, another man's dollar, or the third man's political ideology. Nevertheless, soldiers can feel, at least to some extent that they have served acceptably and deserve the gratitude of their loved ones and nation.

Though opinions differ at this point, it would seem logical to suppose that this feeling of doing one's duty contributes greatly to mental stability. Any self-felt suspicion of having done less might lead to restlessness, false belligerency, or frustration.

Though veterans of today include in their number many restless wanderers, the majority state heartily that "there's no place like home," and they echo the words of the popular song, "I'm going to settle down never more to roam." This settling down is mental as well as physical and comes from a sense of duty done.

The motives and deeds of those of us who sought to follow a distinctively Christian course in time of war were found to vary considerably. A proper consideration of this vital question would require volumes in itself. Only a sketchy outline will be given here.

4. As a Christian seeks to find God's will for his life in such matters as the proper procedure for him individually in time of war, there are at least three objective sources of guidance in addition to prayer and leading of the Holy Spirit. These are the *Bible,* with particular attention to the example and teachings of Jesus Christ; *Christian history;* and the advice and example of trusted *Christian friends.* From all these sources come such varieties of interpretation that perhaps only one principle clearly emerges: that each one, after earnest thought and prayer, should reach his own decision, and that others should respect his honest conviction, whether it leads to the heat of battle or to the mental anguish of a camp for conscientious objectors.

For an individual upon his own initiative to take the life of another person is clearly contrary to the will of God as expressed explicitly in the Decalogue. But the command of Jesus to render unto Caesar his due, and Paul's injunction to obey governmental authorities are widely interpreted as giving the state power to expect support from citizens even to the point of going to war. Numerous Old Testament passages giving the military history of the Jewish theocracy lend strength to this viewpoint. Both Jesus and Paul taught love of friend and foe; both stressed the spiritual quality of God's kingdom. However, those about the Master carried swords, and one disciple used his weapon effectively; moreover, Paul accepted the protection of Roman power. Perhaps Bible teaching could be summarized here as setting up universal peace as an ideal, but realistically recognizing the sinfulness of men's hearts and refraining from any categorical injunction against Christians participating in military conflicts.

Christian history likewise bears a varied witness. Early Christians tended to be increasingly pacifistic

up to the time of Constantine, Roman emperor of the early fourth century. Following the seemingly auspicious but actually ill-fated mating of church and state under his sponsorship, militancy became the order of the day. Since then the outstanding testimonies for refusal to participate in war have been made by individual Christians, particularly members of societies like the Friends, the Brethren, and the Mennonites.

The Friends have done a particularly noteworthy work in majoring, during peacetime, on projects alleviating conditions that might result in strife. When war does break out, they offer opportunities for service to those who cannot conscientiously participate in fighting but who want to help assuage some of the resultant suffering, seeking to follow the example of the Master when he healed the wound caused by hot-headed Peter's violence. Most other Christian groups extol peace and condemn war, give varying degrees of support to conscientious objectors, but usually send off to the wars with their blessings those Christians who consider it their duty to go.

The honest convictions of trusted Christians vary even more widely than the testimony of Christian history. The absolute pacifist says: "Christ's gospel of love is absolutely opposed to the taking of the life of any human being; nor can a Christian have anything to do with the prosecution of a war." Another honest Christian might say: "War is evil; but when it comes, Christians can and perhaps should obey the State's command and share the suffering of those in the thick of the battle." Sergeant Alvin York, a pacifist who became a war hero, said after his famous exploit that he still opposed killing but recognized the necessity to take the lives of a few enemies in order to save the lives of countless of his buddies. The feeling held widely in

Christian circles today is that peace should be earnestly sought but that preparations should be maintained to check the aggressive forces of those whose basic philosophies endorse strife.

Everyone decides for himself "the way his soul shall go," the bent his mind shall take, and the course of action he shall follow.

## Part II

## *RISKING—WHAT WE FOUND*

1. To begin with, we, the youth of this generation, have gained a firsthand knowledge of the world—an acquisition which rules out any purely provincial approach to our future thinking.

This knowledge applies to places and peoples, their customs, and, to a lesser extent, their languages. Some of us have slogged through mud in the foggy, frigid Aleutians near Alaska or sweated in sizzling temperatures in the Philippines. We could tell how to traverse the streets of Shanghai or Paris; the isles of the sea have yielded up their mysteries. We have driven trucks across the arid plateaus of Iran and along the twisting mountain trails of west China. Others fought across vast areas of land and water in North Africa, Europe, and the Pacific. Some of us penetrated London fog or made our way into socially exclusive homes of India. Some recommend the climate of China's Kunming and the scenery of Germany or Scotland. We picked up a smattering of many tongues and can greet a Frenchman with *Bon jour,* a German with *Guten morgen,* and a Chinese with the Americanized "How boo how." Accompanying the general agreement that there is no

place like home is a wider knowledge of foreign parts than ever existed before among so many citizens of the world.

We young people of the United States and of the world have become mutually acquainted to an unprecedented extent. Primitive peoples stood by, amazed at what the Seabees could do with machinery; the whole world marveled at the "big three" of mechanized equipment: the jeep, the C-47 transport plane, and the bulldozer that leveled roads and airstrips in a trice. The hearts of foreigners were won by our smiles and our readiness to hand a chocolate bar to a hungry child; they were repelled by our undisciplined or even vicious behavior. In turn we Americans liked the friendliness of some peoples but resented finding among them evidences of money-grabbing or lack of zeal in prosecuting the war. For better or worse, American youth know the world and are known by the world.

2. In the war just ended we went through experiences in the different operational theaters that we might like to forget but probably never will. Those of us fortunate enough to return often are reluctant to tell what we have been through: some, like myself, because we feel we have done and seen so little, comparatively; others, because of having done and seen so much. Loved ones can show an interest in our experiences without prodding; "sea yarns" freely told can perhaps have a therapeutic effect on those of us who tell them, and also help the home folk understand something of what we went through.

One who saw plenty of action in the European Theater of Operations, or E.T.O., is Edward E. Wheeler, Jr., of North Carolina, a graduate of the Southern Baptist Theological Seminary, who plans to do pioneer mission work. He knows much of the motley mosaic of war, in

First the ailing piston was removed from the relief truck; later the drive shaft dropped out, and the truck started rolling backward toward a twenty-foot drop and probable death for its passengers.

which heroism and humor, sacrifice and bloodshed often are intertwined. One of the incidents which impressed him most was the death of a buddy, Corporal Maples,

shortly after these two had discussed the parallel between the death of soldiers for others and the crucifixion of Christ.

In the eastern war zone, which first was known as the China-Burma-India theater (C.B.I.), a relatively small number of U. S. servicemen were dug in for bloody battles which never materialized. The three chief outfits in China were the air corps, the Service of Supplies moving materials for Chinese allies, and intelligence workers. Fliers over the "Hump," or the snow-capped peaks of the Himalayas, often crashed to their death or to capture by savage Lolo tribesmen. I was in China from 1943 to 1945, spending two years in volunteer relief work and one year with the U. S. Army.

There were times when enemy planes, bombs, and ground troops were uncomfortably close, but actually nothing more hazardous happened than having our truck nearly pitch off the mountainside—and this could have happened to any civilian traveler in wartime China.

The Pacific area was the scene of some of history's bitterest hand-to-hand conflicts, as Marines inched forward on blood-drenched soil and others followed closely to consolidate the positions so dearly won. Raymond Rigdon, of Georgia, a specialist in religious education, saw about three years of action in the pacific. Although he modestly belittles his own experiences, they were sufficient to prove conclusively his conviction that, even in times of danger, "all things work together for good to them that love God." Such times came in attacks by a submarine and by planes; again when a plane in which he was flying was almost forced down by a storm and engine trouble within sight of an enemy stronghold. It is reassuring to hear from one like Rigdon, as representative of Christians who have gone through the baptism of fire, that God's abiding presence does not

fail. Rigdon declared that in times of stress his feeling was "not merely one of a negative peace but rather the strong sense of assurance that, whatever happened, all would be well." With Paul he could affirm that trouble, or misfortune, or persecution, or hunger, or destitution, or danger, or the sword cannot "separate us from the love of Christ."

3. Countless Christians have come out of the conflict with a new conviction that another would be disastrous and that the only hope for enduring world peace is to be found in the speedy extension of Christ's kingdom. Veterans are among the most ardent proponents of relief and evangelization. In vigorous efforts to feed the physically and spiritually hungry of the world, they see tasks which challenge the best in modern youth, which require much the same heroic qualities as are found among soldiers, but which give deeper satisfaction than military pursuits because the results are constructive rather than destructive.

The American philosopher, William James, wrote an essay on "A Moral Equivalent for War," the thesis of which is that constructive outlets can be found for youth's dynamic energies which, in times past, have largely flowed into the holocaust of wars. A student in Louisiana wrote a doctoral dissertation showing how this philosophy could be translated into a program of action for modern youth. The consummation was the establishment by the late President Franklin Roosevelt of the Civilian Conservation Corps. It perhaps was the facet of his variegated New Deal program which met with the most universal and hearty approval. The C.C.C. helped conserve not only the natural resources of America but the human resources of youth as well. When the devastation of the 1938 tornado hit New England and leveled thousands of acres of trees, these young fel-

lows went in, swinging axes to convert into lumber the trees which otherwise might have rotted on the ground. They also helped salvage the apples which were prematurely blown down. They lived in camps somewhat like army camps and were subject to a similar discipline. Their function, however, was opposite to that of a soldier: instead of being trained to kill and destroy, they were prepared in the event of natural disasters like flood, wind, or fire to help conserve life and property.

In a vigorous mission program may be found spiritual equivalents for war. Hearing the call, "Onward, Christian Soldiers," young people who did or did not participate in the last war can help prevent the outbreak of another one by enlisting actively in a campaign to win the world for Christ. A young person can be a vital part of such a spiritual army either by actually going overseas as a missionary, by remaining at the home base as a missionary-minded pastor, or as a lay worker giving of his talents and his means to stimulate interest in the world outreach of his local church. In such an undertaking youth of both sexes can be active. In it satisfaction can be found for those frustrated by the feeling that they could not or should not go into military service. Instead of being *forced* to give precious lives and money for the prosecution of a costly and bloody war, Christians can *voluntarily* give to extend Christ's worldwide kingdom and thus exercise the thrilling privilege of being citizens of the spiritual realm.

There is no doubt as to the psychological fact that young people have an urge for action, a desire to "go west" in new adventures. The only remaining question is whether this urge will find major expression in the destructiveness of war or in the constructive efforts of such programs as those of Christian missions. Compar-

able is the social urge on the part of young people: they can come into the church basement on a Saturday night for a good, fun-filled evening of songs and stunts, or they can be allowed to go out and make their own amusement, which is not always so wholesome. It is as futile to denounce or seek to destroy youth's social and adventurous urges as to deny that men have to eat; efforts should rather be to help provide Christian outlets and direct youthful energies into these channels.

The sort of mission program that makes a vital appeal to youth has a twofold aspect: first, emergency measures for immediate relief undertaken in times of stress and crisis, like war and famine; second, long-range plans for the conversion of men of all races and their training in Christian living. Such work calls for qualities similar to those required of the soldier: courage, adaptability, ingenuity, and the determination to see a task through to the end as "a good soldier of Jesus Christ," to borrow a phrase from Paul, the militant missionary.

In prosecuting a vigorous worldwide missionary program, American youth also would like to see a new sense of urgency. The long-predicted day suddenly has come when discoveries climaxed by that of atomic power show man to be a giant in scientific knowledge while still in swaddling clothes spiritually. Christians today realize how crucial it is that mankind use this new power for the general good rather than for self-destruction. Christians of New Testament times reflected in all their writings a sense of urgency, a feeling that the end of the world might come at any time and that it behooved believers to work zealously for the extension of God's kingdom before the judgment hour came. Certainly there is a parallel today when men anywhere on the globe hardly know at what moment sudden death

will rain from the skies. The militarists and politicians admit there is no sure defense against atomic attack; retaliation is their only recourse. Christians have the only answer: the speedy spread of Christ's gospel of love and its acceptance by the peoples of the world. Only this can remove the desire to use the newly-discovered power for destruction; only this can give birth instead to a new spirit of brotherhood and co-operation in working for the good of all mankind.

When a sufficiently dynamic program of world evangelization is presented, the youth of America will respond by offering themselves to "go west" or in any other direction to take the Christian message to the uttermost part of the earth in obedience to the Master's command.

4. Those of us stationed in China during the war were enabled to get a fuller acquaintance with this ancient land and its people.

(1) As Congressman Walter Judd, formerly a missionary to China, has stated, the mere fact that the Anglo-Americans have dominated the world for the past four centuries is no assurance that they will continue to do so. The Orient almost surely will assume a new place of importance. Half the world's two-billion population live in the three lands of China, India, and Japan alone. Except for contiguous Mexico and Canada, Asiatic Russia is the closest neighbor of the United States, for it is a mere stone's throw between American and Russian territory at the Bering Strait. At this point ancient America may have been peacefully invaded by Asiatics, who are said to have crossed this strait and to have been the forebears of the American Indian. A search for Asia resulted in the rediscovery of the American continent less than five centuries ago.

One of the most influential nations in the world of tomorrow is almost sure to be China, especially if that great land can settle its internal differences and concentrate on developing in unity and peace its tremendous resources, both human and natural. The world is yet to discover what Christ has done and can do in that great land.

(2) It is customary to "go west" from the United States to China, sailing from a west coast port such as Seattle or San Francisco for Shanghai or Tsingtac (pronounced Ching-dow). However, since China is about as far away from America on the globe as two places can be in their latitudes, a traveler can go either east or west by ship and train, north or south by plane, and arrive at the same destination. Sometimes the route would go across the Atlantic, through Europe, along Russia's trans-Siberian railroad, and thence south into China. Through the years many routes have been followed: as across the Atlantic, through the Mediterranean, the Suez Canal and the Red Sea, across the Indian Ocean, through the straits of Malacca, and up to a South China port. Some have even skirted or touched South America, South Africa, and Australia en route. Stratoliners of the future may be taking the direct and short air route over the Arctic ice cap. However, there is not yet any indication that China can be reached from the United States by burrowing through the earth!

(3) There are many basic similarities between the lands and peoples of China and those of the United States, although superficial differences also exist. China has three or four times as many people as the United States, though it is about the same size. If thinly-populated, loosely-governed, outlying areas of China are included, that country is considerably larger. China closely resembles the United States in general shape,

but it lies approximately ten degrees of latitude or seven hundred miles farther south. Incidentally India, lying about ten degrees farther south from China, corresponds roughly to Mexico and Central America. The warmer the climate, the more languid the people tend to be, and the easier it is to subsist. This reaches its extreme in the equatorial isles, where the natives are "fed by light and clothed by gravitation," as coconuts fall from the trees and sunbeams come down from the skies. The fact that southern people such as the Orientals do not scurry around quite as briskly as do northern people does not mean they cannot achieve a standard of living as satisfactory relatively as that of the north. Here the shivering populace have to work harder for warm clothes, cold-proof shelter, and calorific food; in addition, the inhabitants tend to bustle around just to keep warm.

Some modern anthropologists have the theory that those people who survive cold climates react through becoming bigger in frame as generations pass. Certainly the raw-boned Highlander of misty Scotland and Norwegians from the icy fiords are proportionately as large in frame as the pigmies of tropical Africa are small. Whether the theory is universally applicable or not, it does seem to hold true in China. In this land, with a population which has remained relatively stable over the centuries, the northerners tend to be large-framed, while the southerners are decidedly smaller.

(4) A Shanghai policeman might be imagined asking an excited bank clerk to describe a local desperado who has just robbed a bank. He probably would get a description something like this: "Well, the crook was a short, dark, slender fellow about five feet four inches tall, and weighing about a hundred and twenty pounds. He was smooth-faced, with an olive complexion, and

might have been anywhere between twenty and forty years old. His hair was close-cropped and black; his eyes, slightly raised at the corners, were dark brown. The man's lips were rather full, and his somewhat yellowish teeth tended to be prominent. His jaw was slight and his hairless chin rounded. The nose was broad, with a tendency to oiliness, and the cheek bones were noticeable. He was wearing a black, ankle-length gown, black cloth shoes, and European style gray felt hat. He was carrying a native fan, until he swapped it for a revolver, that appeared out of the wide-sleeve of his gown as he ordered me in a high-pitched but soft voice to hand over the cash."

Were the policeman a novice, he might begin methodically taking down this description, until it would dawn on him that it could apply to millions of Chinese and, with slight variations, to millions more. This is not to deny that each Chinese is a distinct personality with unique qualities all his own, but there is a similarity of appearance among the Chinese not found among such heterogeneous populations as that of the United States. Occasionally there is an albino with white hair and pink, blinking eyes, or else a normal variation from type, with a reddish tinge to black hair or a heavily-bearded individual. Generally speaking, however, the above description holds true of those in central China, with a few pounds or inches added for northerners and subtracted for southerners.

The women actually do "wear the pants" in China, and the men wear the skirts. That is the traditional mode, although modern Chinese more and more are adopting Western styles of dress. The children may be dirty and scabby-headed, with running noses, or they may be well-scrubbed, attractive little tykes with black-

ish eyes agleam. The girls may be dull-eyed, unkempt creatures, clad in sacklike blue dresses, or they may be really attractive, in flowery attire. Even their features seem to improve, as well as their general appearance, in a favorable environment with good food. Americans seem to be in a disagreeable mood as they read, negatively shaking their heads from left to right, but the Chinese seem more agreeable as their heads nod gently while following the characters from top to bottom and to the top again. Nursing and the performance of other natural functions in public are customary among the Chinese, though they are shocked at some American social practices. They tend to be temperate and peaceable.

Some have wondered why the inventive genius of the Chinese—the originators of gunpowder, printing, paper, the mariner's compass—should have lain so long inactive while other nations plowed to the fore in scientific knowledge and technical ability. It may be because that country's best minds spent their school years copying characters and memorizing the classics, so that those minds were set semipermanently in imitative rather than in inventive molds. Furthermore, lack of contact with the rest of the world, as well as complacency over past achievements, helped to make them content to sit with folded hands. Meanwhile, other nations rushed ahead developing cars, planes, plumbing, refrigerators, radios, bombs, and other concomitants of Occidental "civilization." However, China today is awakening to her need for scientific knowledge, and she requires Christian teachers to help insure her that this power gained from knowledge will be used constructively. Education is a two-edged sword which can be wielded for good or for evil.

(5) Dividing China roughly into four quadrants, it could be said in general that the northeast quadrant tends to be flat, while the other three are mountainous. Of course, there are exceptions. For example, Shansi (pronounced Shahn-see) province, or state, in the northeast is hilly. The Chengtu (pronounced Chung-doo) basin in the northwest is flat, as are sections of Kiangsi (pronounced Jiahng-see) in the southeast and parts of the Yunnan (pronounced Wren-nahn) tableland in the southwest. In the main, however, it is believed that this geographic generalization is defensible. It was the flat northeast that the Japanese seized first and held longest. This gives the impression that the invaders struck where the spoils were richest and easiest to obtain, leaving as too much trouble the hilly regions that were hardest to conquer and yielded the least when subjugated. This is not to belittle the defense put up by China's armies, but to state a fact well attested by the history of certain mountainous countries which seem virtually unconquerable. These lands, such as Scotland and Switzerland, might well take West Virginia's motto. *"Mountani semper liberi"* ("Mountaineers are always free").

China's great rivers rise in the mountainous west and flow eastward to the sea. Of these, the greatest is the Yangtze, a four-thousand-mile-long giant which even at Chungking, fifteen hundred miles inland, is a wide and swiftly flowing stream with vessels half the size of a Liberty ship afloat upon its breast. Plans have been drawn up to harness the turbulent waters of the Yangtze gorges for electric power and agriculture in a project that would dwarf the Tennessee Valley Authority. To the north of this central China river is the Yellow River, called "China's Sorrow" because it perennially

overflows its banks and brings incalculable loss of life and property.

The climate of China ranges from the world's best, at bracing Kunming, to the world's worst, at muggy Chungking. Those who have been to such publicized places as Florida, California, and Italy agree that the toniclike air of Kunming, over five thousand feet above sea level, cannot be surpassed. South China is semitropical, while north China can be frigid. There are places where the leaves are always green and others where mountain peaks are forever white with snow. (Names of big Chinese cities like those mentioned above usually are pronounced by English-speaking people just as they appear and not necessarily as the Chinese pronounce them.)

(6) The Chinese language, with its many variations, is one of the hardest for foreigners to learn. It has been called an invention of the devil to exclude foreigners, unless they have infinite patience, time, ability, and determination. To know the *ABC's* of the nationally uniform written language requires the recognition of at least a thousand "characters." These characters developed from crude and simple pictures to complicated combinations of strokes and ideas. A strange phenomenon of the spoken language is that over the vast areas of interior China where intercommunication has always been difficult, a basic dialect known as Mandarin is generally understood. Down China's coast line, however, where one would expect more cultural intercourse to exist, the dialects differ sharply. For example, each of six Chinese from picked port cities would be unable to understand what any of the other five were saying. One of the silver linings in the dark cloud of war over China in recent years is that travel has broken down provincial barriers and has given tre-

mendous impetus to the move for one spoken language. Mandarin is now being accepted for study almost everywhere, though perhaps most slowly in the southern stronghold of Kwangtung (pronounced Gwahng-dohng). Even here the people are beginning to speak Mandarin, though in their own peculiar way.

How true it is that "half the world does not know how the other half lives." Great strides toward world brotherhood could be made if we in the Western Hemisphere knew more of the peoples of the East like China, and the East likewise learned more of the West. The following motto expresses a reasonable sentiment: "Neither to ridicule nor condemn; neither to laugh nor to cry; but to understand." Fuller knowledge leads toward understanding, and understanding toward peace.

## OUTLINE OF CHAPTER II

*Sharing—China's Darkest Hour*

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CHAPTER II

# Sharing

## *CHINA'S DARKEST HOUR*

"Westward the path of empire takes its course." Students of world history are amazed at the manner in which world leadership throughout the millenia has moved steadily westward. Evidence tends to favor the fertile Mesopotamian Valley as the cradle of ancient civilization, although other homes of early man also mentioned are the green oases of Egypt's Nile Valley and the yellow soil of China's Han Valley. In the "fertile crescent" of Mesopotamia flourished the empires of Babylon, Assyria, and Persia. While mighty deeds were being wrought here in military and political realms, God was performing spiritual wonders with the Hebrews westward in Palestine. Egypt, to the west of Mesopotamia, also enjoyed its place in the sun. Then, in the fourth century before Christ, power shifted westward from Persia to the peninsula of Greece. From there, two centuries later, it again moved westward, this time to the Italian peninsula, where world leadership was concentrated for over half a millennium. Power then was centered for nearly fifteen centuries in one part or another of western Europe: the Germanic tribes, France, Spain, and the doughty isle of England. Today it seems clear that the power center has jumped westward across the Atlantic to the United States of America. Even here, the influence has been moving steadily westward across the continent, as any Texan or Californian will readily affirm. Prophets predict that the path of empire will continue to move westward. Australia already

is emerging as a leading champion of world freedom; to her north is the awakening giant of China; while brooding over all is the enigmatic, Eurasian land of Russia.

## Part I

## *CHINA'S HISTORY PRIOR TO PEARL HARBOR*

The beginnings of Chinese history are shrouded in the mists of time, and the so-called historical accounts are so interspersed with legends that it is often difficult to separate fact from fiction. Records do indicate, however, a national existence as far back as three thousand years before Christ, or five thousand years ago. Students' feet are on more solid ground by two thousand years before Christ. A millennium later, China was firmly established in the fully-recorded type of national life and government that existed till the twentieth century. This was rule by kings or emperors belonging to one family or dynasty, mostly Chinese, except for the foreign Mongols and the Manchus. The latter came in to rule at the end of the sixteenth century and stayed for three hundred years. Other times of temporary foreign invasion and domination were the three centuries beginning in A.D. 1000 and the twentieth century, when the aggressive little country of Japan tried to seize the slumbering giant.

### 1. *Its Early History*

(1) The most famous of the ruling families or dynasties, in order were named Chou (pronounced Jo), Chin, Han (Hahn), Tang (Tahng), and Ming. This continuous history as a strong nation for five thousand

years is without parallel. It is one of the sources of national pride which results in the people calling themselves the "United Nation," just as Bostonians, with a similar pride, sometimes refer to their city as the "Hub." The name China is a foreign one, derived from the Chin dynasty.

It may be said that the modernization of China began with the arrival, early in the nineteenth century, of an English Protestant missionary, Robert Morrison. The unselfish work done by him and thousands of other missionaries has built up a tremendous reservoir of good will toward the nations which sent them. This, however, has been partly offset by foreign arrogance, commercial exploitation, and actual armed conflict.

A century ago came the first skirmishes between England and China in what was called the Opium War, though this is as much a misnomer as to call the American Revolution the Tea War. It is unfortunately true, however, that disagreement over this iniquitous drug was the immediate cause for a struggle in which the British found themselves in a questionable moral position. The treaty of 1842 which concluded the war set up special privileges for foreigners in China, including virtual freedom from Chinese governmental control. These existed for a century, until their irritating provisions were abrogated at the time of the Second World War.

A squabble similar to the Opium War was the Arrow War, which took place in the middle of the nineteenth century. This concluded with a firmer entrenchment of foreign privileges. One of the brighter sides to the picture is that Christian missionaries were given ever-widening opportunities to preach their gospel of love. Also, in the middle of the past century, while America was racked by Civil War, the land of China was simil-

arly ravaged by an internal struggle. This was known as the Taiping Rebellion (pronounced Tie-ping). Started by a Chinese crank with twisted religious notions, it left a trail of blood that was staunched only by armed forces under foreign leadership. (Here and elsewhere in this book the word "foreign" is used to denote people or interests that are from outside China.)

This rebellion, coupled with successful foreign encroachments on China, showed the rottenness and weakness of the ruling Manchu dynasty. At the close of the century, abortive efforts at reform were made by the emperor, commendable in their idealism but pitiable in their impracticality. These were suppressed by the empress dowager—a strong-willed old "battle-ax," who not only deposed the pro-Western emperor but egged the Chinese on to expel foreigners from the land. As a result, there occurred in the year 1900 what is called the Boxer Rebellion, in which fanatics in these societies murdered over two hundred members of foreign missionary families, as well as a host of Chinese Christians. The suppression of this uprising sealed the doom of the Manchu dynasty and left foreign nations nibbling even more successfully at the Chinese pie. Europeans dominated virtually every Chinese harbor and even held leading posts in agencies controlling her principal sources of revenue, such as the maritime customs, the post office, and the salt industry. However, while traders were extracting millions of dollars from the country, Christian groups were pouring in millions to convert, teach, and heal the needy people in the name of Christ.

(2) The leadership in agression was taken by Europeans, but Americans often came in for their share of the benefits, protected by gunboats on Chinese rivers. However, America also helped lead the way for a more

*Photo, Courtesy of* UNITED SERVICE TO CHINA, INC.

**These are among the better-c'ad and better equipped Chinese soldiers who struggled for years for freedom of their country. At about Christmas time in 1944 the Chinese army and nation faced perhaps its darkest hour in history.**

philanthropic attitude toward China by remitting part of her share of the Boxer indemnity fund, which thenceforth has been used for the education in America of

selected Chinese students. The Chinese found themselves increasingly attracted to British commerce and business management but resentful of the English air of superiority. The Americans, though sometimes sharing this unpopularity, were on the whole well liked. Exceptions are found in the indignation at the exclusion of Chinese immigration to the United States during a four-decade period that recently ended, and the communist-inspired student demonstrations which broke out in early 1947 in protest against the social practices of American military personnel.

2. *Establishment of the Chinese Republic*

The Manchu rule ended in 1911, when the lid blew off the boiling political pot of China with the explosion of a bomb in the Russian section of Hankow. The Russian police found plans and materials prepared for the seizure of the city from imperial authorities the next spring.

(1) These revolutionary preparations had been made under the leadership of Sun Yat-sen, a Cantonese born in a Christian home and educated under British auspices. He was a world traveler whose previous attempts at revolution had failed. While Sun was in America, however, he learned that this premature uprising had succeeded, and that his party had proclaimed its freedom from the Manchus on October 10, China's Independance Day. Arriving in China at Christmas time, he became China's first president in January, 1912, as the Republic was set up. (The Chinese method of computing the year in relation to the founding of the republic is simply figured by subtracting eleven from the year in the twentieth century; for example, 1948 is year thirty seven of the Chinese Republic forty-eight minus

eleven.) In an effort to unify northern and southern China, Sun resigned after only two months.

The history of the Republic seems depressing but holds hope for the future. The second president sought to become a monarch, encouraged, sadly enough, by an influential American adviser. Other presidents were illegally elected and illegally deposed. Parties, factions, and warlords struggled for power. Growing in prominence from the founding of the Republic to the present is the Nationalist Party, called in Chinese the Kuomintang (pronounced Gwoa-meen-dahng, and meaning National People's Party).

(2) Successor in power to Sun Yat-sen was his Christian brother-in-law, Generalissimo Chiang Kai-shek (pronounced Jiahng Kye-shek). Because of the political immaturity of the people, these two have sought to lead China progressively through three stages: a military dictatorship; a period of education, and eventually full enjoyment of rights and self-government. At the end of 1946, China hoped she had entered into the final stage with the approval by a National Assembly of a democratic constitution, which became effective at Christmas, 1947. World citizens hail this progress and wish it well, though they realistically realize the existence of certain obstacles to true democracy. For example, power has rested in the hands of one party, the Nationalists, although the Generalissimo would like to transfer leadership to some outside this circle. He was angered to note a common practice in drafting unwilling Army volunteers, which was to rope their necks together and guard them closely. The illiteracy of the people has prevented intelligent participation on their part, and they have lacked a real chance to vote for their governmental leaders. However, all these problems are being faced; they can be solved

and probably will be as China resolutely treads the path up toward a real government of, by, and for the people.[1]

There could hardly be a more important factor for world peace and stability than the establishment of a strong, unified China. In it the Nationalist Party of Chiang Kai-shek might well lead until other elements representing the entire nation can enter and participate peacefully. Such a China can and should hold a worthy place in the family of nations.

### 3. *China's Recent War History*

Particularly significant in implications for world peace is the history of China since 1931, with especial emphasis on the conflict between Japan and China.

The island empire of Japan was, according to legend, first populated by Chinese fishermen who drifted far from home. Certain it is that Japan customarily imitated Chinese culture, while China's attitude to Japan was one of condescension, like a great lion looking with amusement at a kitten's antics. However, in military matters Japan was traditionally victorious. Failure to beat Japan and the loss of a great armada proved lasting sources of irritation to Kublai Khan, Mongol emperor of China in the thirteenth century, whom Marco Polo helped make famous.

(1) In the middle of the sixteenth century successive Japanese raids sought a toehold on the Asiatic continent. At the end of the century, victories were won by the Japanese on the Korean peninsula. The middle of the nineteenth century saw trouble growing between these leading Asiatic powers over the Ryukyu Islands

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[1]The case for Chinese democracy has been ably argued in a recent best-seller by my friend, Creighton Lacy, who answers in the affirmative the question *Is China a Democracy?*

of which the largest is Okinawa. War erupted at the end of the century, with Japan garnering as spoils the island of Formosa, a small chunk of the Chinese mainland, and a growing influence in Korea. When Japan beat Russia in 1905, the island empire took over a dominant position in Manchuria, a territory comprising the northeastern provinces of China. Korea officially came under Japanese rule in 1910.

With China's reputation for military might pricked like a bubble, Japan's aggressiveness reached new heights. Choosing a time at the outbreak of the First World War when the Western nations were preoccupied and unwilling to back up verbal protests, Japan marched into the Shantung (pronounced Shahn-dohng) peninsula and parked there. On the heels of this invasion, Japan made a series of twenty-one demands on China. These were so extensive they would have made a mere vassal out of this great country, and they were so peremptory that they shocked the world. China temporarily and partially knuckled under but later summoned courage to talk back to the Japanese. She was bolstered from without by the moral support of such nations as the United States and from within by outbursts from her own students and merchants. Japan alternated between direct, brutal assault and diplomatic wooing and cooing. In 1931 her designs were made clear to the world.

(2) Using as an excuse an engineered railway explosion, Japan marched into Manchuria in the fall of 1931 and seized this great territory. Rich in iron and coal, it is nearly twice the size of Texas, though with only half the population. Then, like a boxer, Japan sent a questing and testing blow to China's midriff. In January, 1932, she hurled a force against the Chinese at Shanghai, one of the world's largest cities, with a population equaling that of the entire state of North

Carolina. Here a bloody battle was waged under the very noses of "foreigners" like the Americans, who safely stayed in their own sacrosanct settlements. Here the students in the Shanghai American school, of whom I was one, could hear the rumbling of the cannon and see the sky glowing red at night from the fires in the exclusively Chinese sections of the city. However, the Chinese stood off the invaders, using rifles and machine guns with a courage and effectiveness that surprised the world. Temporarily foiled, Japan drew back from the carnage she caused, to plot revenge and strengthen her newly-won northern bases.

Meanwhile, other brigands in other parts of the world noted with interest that Japan held on to Manchuria despite the moral indignation of certain Western nations. Plans for a strong opposing stand by America's Henry Stimson were negated by non-co-operation on the part of Britain's Sir John Simon. And so the cloud the size of a man's hand grew until it darkened the whole sky. The snowball, tiny and easy to stop at the top of the hill, kept rolling until it threatened to cover the globe with war. Adolph Hitler, ruler of Germany, sent his troops marching into the Rhineland on a colossal bluff with double sets of orders, providing for retreat at the first show of resistance, which never materialized. Another dictator, Benito Mussolini, extended the so-called Italian "empire" at the expense of the barefooted, black-skinned warriors of Ethiopia, whose blood flowed red under the savage assault of marauding bombers. The fascist and communist forces of Europe found a vast testing ground for their murderous new weapons in Spain. And so the conflagration spread, and the stage was set for another worldwide conflict, the seeds of which were sown on the shores of China, which also was destined to see the last stages of the Second World War.

With a mad lust to dominate the whole world, the military leaders of Japan, like the European dictators, overreached themselves and insured their final destruction. Peace-loving, Christian, liberal leaders in Japan were ruthlessly crushed while the military clique led the nation down the pathway to war. Had they stopped in the middle 1930's and developed what they had gained, all world history might have been vastly different. In the northern area of Manchuria, Japan might have helped develop a region where she could have foregone political overlordship but still have retained the right to settle. Room would have been found to help resolve the explosive problem of overpopulation. The rocky little island is smaller than the states of Georgia, Alabama, and Mississippi but with twenty times the population; moreover, a much smaller proportion of the land is arable. Peaceful relations might have been established with the Chinese neighbor to the south, as England, another overseas island empire, enjoys most friendly relations with the United States across the Canadian border. But greed, lust, and treachery unfortunately combined to prove the military leaders of prewar Japan unfit for any sort of trusteeship. Even during the early years of the Manchurian occupation, discerning students could see that Japan intended to release none of her new gains, nor would she rest content with them alone.

4. *Full-scale War Launched in China, 1937*

Meanwhile China had been making such strides toward unification and military preparedness that her subjugation would be increasingly difficult. Generalissimo Chiang preferred deferring a showdown with Japan until he could complete the unification of China by the expulsion of revolutionary Communists. How-

ever, he was kidnaped by one of his own traitorous generals and persuaded to support a patchwork, paper compromise with the Communists whereby they would unite in opposing any Japanese encroachments. Even though history has confirmed a lack of good faith among elements in both parties, this agreement was sufficiently disturbing to the Japanese to convince them they could tarry no longer in their attack on China.

Again concocting an excuse for war, this time a skirmish outside China's former capital, the imperial forces began an all-out assault on north China in July, 1937. Following their previous pattern, they struck in the next month at Shanghai in central China. Opposing the steel of Japan's might was the flesh of courageous Chinese who were not afraid to die for their country. For bitter weeks blood flowed as the tide of Japanese advance was held at this point. The human dykes finally broke and the invaders swept westward across the countryside.

(1) Sharing the hazard and suffering of the Chinese populace were the Christian missionaries, who thus won a still higher place in the hearts of their Oriental friends. Suspicion and mistrust that had lingered for thirteen decades finally melted away. Among these missionaries was my father, one of the last to leave the city of Soochow, fifty miles inland from the coast. When the machine guns of a Japanese plane were fired at him, he found protection behind one of the many grave-mounds which dot the countryside there. Standing at the crossroads, he gave directions and packages of food to the retreating Chinese soldiers. When the flames had died down in Soochow, he returned again to the city and soon was followed by countless Chinese. Thus the Lord not only spared his life but made possible a Christian ministry even during the subsequent

period in territory that was "occupied," somewhat as Palestine was "occupied" by the Romans in the time of Christ.

(2) Nine years previously the capital of China had been moved from Peiping (pronounced Bay-ping) in the north to Nanking in the central part of the country. This now became the focus for a furious Japanese attack. The Chinese forces held for a while but again fell back as the invaders entered Nanking and embarked on an orgy of looting, rape, murder, and arson that shocked the world. Just before the fall of the city, Chinese Government officials had moved the capital about four hundred miles further up the Yangtze River, to the triborough city of Hankow, birthplace of Chinese independence. This in turn fell to the imperial troops, whereupon the Chinese Republic moved to its fourth capital, to rocky Chungking far up the Yangtze. Here the Japanese failed to reach them by land, though they often attacked by air, soon giving it the name of "the world's most bombed city." Explosions and fires reduced much of the city to rubble, but the people afterward would patiently rebuild, actually using the same bricks. At first there was little recourse except to dig caves for air raid shelters in the red hillsides and perfect an exceedingly efficient alarm system. By it the number and direction of enemy planes could be plotted from the time they took off until they "laid their eggs" and departed.

From early 1938 until the middle of 1944 the military picture remained relatively stable. The Japanese spread out over a spiderweb of railroads and highways, for the most part in the northeast, from which they dared not wander. Sentries who strayed too far from their blockhouses to pick cherry blossoms or pursue peasant girls rarely returned. Big battles with tanks and cannon

"Those who were left behind for a couple of days ate food cooked in a nearby straw farmhouse." This farm woman offered her daughter to the author for adoption, but he, being an itinerant truck driver, declined.

Children cared for in the "Victory Nursery" in Chungking during the war.

were rare. The Chinese seem to have won a few real victories, but for the most part the Japanese attained the objectives they sought in earnest. When they left a position, the Chinese would move in and announce its recapture. The blowing up of railway bridges and blockhouses by Nationalists and Communists made the Japanese positions precarious but not untenable. The relatively small number of Chinese who made up the nation's government kept up a stiff front and courageously refused to discuss any surrender terms with the enemy. Meantime the Japanese found a stooge with a big name to be their front man in ruling occupied China, Wang Ching-wei (pronounced Wahng Jing-way), who had been one of the men closest to President Sun Yat-sen. In the north the Japanese installed a puppet ruler in the political entity they called Manchukuo. He was the last of the Manchu "royal" line, a bespectacled beanpole named Henry Pu Yi (pronounced Poo Ee), who stood about six feet tall but did not weigh much over one hundred pounds.

During this seven-year period a most amazing state of affairs developed. Intercourse continued between "free China" and "occupied China." Letters flowed across the somewhat hazy boundaries. Money and telegrams were sent back and forth. Travelers were pestered about passes wherever they went, but not very much more than usual when they crossed the "line." Even goods were exchanged as Japanese, puppets, and other Chinese became corrupted with bribes for becoming conveniently blind at the posts of custom. The invaders sometimes would stage a raid to seize a newly harvested rice crop, but they would return—richer but somewhat the worse for wear—and the former lines would be re-established.

## Part II

## *FROM PEARL HARBOR TO THE PRESENT*

### 1. *Effects of America's Entry into War in 1941*

The entrance of the United States into the war in Asia alongside her new Allies had two important effects on the China war during the first part of 1942. The first was that the Chinese skies were swept clean of Japanese aircraft by the Flying Tigers. These American soldiers of fortune formed one of the most amazing fighting forces ever gathered, and they quickly established an unsurpassed record. They were given handsome salaries and bonuses for knocking enemy bombers out of the skies at better than ten-to-one ratio for the Americans. However, it would be hard for the Chinese ever to repay these foreign fliers for the cities saved, the lives and property spared from destruction by bombing. The second effect was the capture by the Japanese of every remaining surface route by which supplies had been coming to the besieged Chinese. The South China island of Hong Kong, with its marvelous harbor, fell at Christmas, 1941, after ninety-nine years of British occupation. Overland routes through Burma and French Indo-China were snipped off. The road to Russia by the northwest saw no international traffic, as the Russian bear, dripping blood, struggled for its very life in the conflict with Germany. Over the snowcapped "Hump" from India came a tiny trickle of supplies; this increased to a small stream sufficient to maintain American air installations on a minimal scale but with practically nothing left over for the Chinese armies.

However, as the tide turned midway through 1942 and the Allied lines began to hold near Alexandria,

Egypt, and north of Australia, the Japanese grew increasingly nervous. By the middle of 1944 this state of mind approached panic as the crescendo of American victories grew ever louder and more ominous for a nation whose treachery won a battle and insured the losing of a war. Japanese leaders were dismayed at the imminent breaking of the Burma blockade and the ever-heavier hammer blows that took such a toll of their shipping. But they had nightmares at the thought of the Americans landing on China's east coast and using the airfields already prepared by the patient Chinese to bomb the heart of Japan. Forever hanging over them like the sword of Damocles was the eastern prong of the Russian sickle, tipped by the powerful port of Vladivostok. In desperation, as in the delirium preceding death, the Japanese, in the middle of 1944, launched their last determined effort to close up the "Chinese incident" and destroy the Republic of China. How fearfully close they came to success is scarcely realized by those not present on the scene. This is a story that has not yet been adequately chronicled.[2]

## 2. *China's Back Against the Wall in 1944*

The immediate Japanese objective was to seize the last important stretches of railroad left in Free China. First, they successfully closed the gap of about three hundred fifty miles in the road from Hankow in central China to Canton in the south. Then they started swinging southwestward in a line pointing through Kweilin (pronounced Gway-leen), where one of the greatest American airfields had been built up. Bitter fighting raged for weeks around the city's rock hills, which

[2]Part of the story has been told and told well by Theodore White and Annalu Jacoby in their recent book *Thunder Out of China*. However, I do not agree with the general procommunist slant of the book.

looked like inverted ice cream cones, and through the streets of a once gay, Westernized city. Just before Kweilin's fall, the Americans burned and blew up their costly installations and came west by dusty truckloads, discouragement and disappointment written on their faces. The Japanese fought their way to another pivotal point Liuchow (pronounced Lioo-joe) and swung northwestward up the last remaining stretch of railway. Chinese despair deepened, and frenzied efforts were made to bring crack troops from the northwest communist borders, but still the Japanese came on. Ten miles a day they moved up the railroad, a small but well-armed force. The ragged and exhausted Chinese veterans came close in amorphous folds but failed to come to grips effectively with the invaders. It seemed somewhat like pushing a steel-tipped spear through a bag of cotton mixed with nettles. All that was left of the heart of Free China was a thin ribbon of road that went like a backward "L" southward from Chungking three hundred miles to Kweiyang (pronounced Gway-yahng) and thence four hundred miles westward to the air center of Kunming. This "L" had long but less important fingers extended north and west. Around Christmas time, 1944, the invaders were about forty miles from the key point of Kweiyang, while rumors grew of plans for paratroop attacks on Chungking and an overland assault on Kunming.

It was China's darkest hour. Never before in her long history had China come so close to ceasing to exist as a nation. Earlier in the war there had been westward vantage points to which to retreat in a program planned to exchange space for time. Now there was no place left to go. To the east and south were the menacing Japanese. To the west China was backed up to the world's highest peaks and the most forbidding mountain

ranges. To the north were the hostile bayonets of the Communists, not just another political party which would peacefully seek power through ballots but virtually another nation. The Communist party had its own army, government leaders, and policy, and even its own currency, crudely printed on blue cloth. It seemed as if a steel ring were closing in and threatening to choke the life out of the Chinese Republic.

Not only was it China's darkest hour with regard to her whole political existence, but it also was her darkest hour with regard to the state of Christian work within her shrinking borders. For example, of the two hundred three active Southern Baptist missionaries to China listed in their album of 1940, only a handful were left in China at Christmas time, 1944. A few were in China but living under the direct or indirect supervision of the Japanese: an elderly couple and two single ladies in the Portuguese colony of Macao and Miss Elizabeth Hale in Shanghai. Others, like Dr. Buford Nichols, were rendering notable service in Free China but primarily under government and not mission board auspices. Also in Free China were Miss Lucy Wright, who had been doing excellent medical work but had been taken ill and confined to the hospital at this season, and Dr. G. W. Strother, treasurer of the Free China Mission, who also was serving part-time as a chaplain for the Fourteenth Air Force. The three remaining Southern Baptists in full-time missionary service were Dr. J. B. Hipps and Miss Lorene Tilford of the University of Shanghai, then functioning in Chungking, and Dr. William Wallace of the Stout Memorial Hospital, which was evacuated a little ahead of the Japanese advance. Most of the missionaries, especially the men, wanted to be with the Chinese in this black time, but practically all the mission stations had fallen to the

Japanese, and returning to the stations then was a military impossibility. Fortunately, however, there were a few representatives privileged to be still on the scene to share China's burden of sorrow in this tragic period.

### 3. *Light Appears on the National Scene in 1945*

Once again, however, it was proved that the adage, "It is darkest just before the dawn," though trite, was true. In thinking of that blackest hour just before the sun rises in all its glory, one is reminded of the deep pall of gloom that shrouded the little band of Christians, led by eleven lonesome men, just before the glorious resurrection morn. The man counted on for the foundation of the New Order had betrayed the trust. The Master, Jesus, had been murdered and sealed in a stone tomb. The fainthearted might have felt that all was lost. Yet all this served only to emphasize the brightness of the white light that broke on the world in the most glorious morning in history, when Jesus burst the bonds of the tomb and of death and promised victorious redemption for all mankind. Even when it is darkest, however, trusting souls can see the stars; what the Father asks in such times of testing is faith to hold on until the light breaks forth. For the individual, family, or nation that can cling to the Rock long enough, though waves dash up and storms rage through the night, rescue usually comes. So it proved with the Chinese, for even when all seemed lost, faint glimmers of light began to appear on their national horizon. As the psalmist wrote, "Weeping may endure for a night, but joy cometh with the morning."

Miraculously enough, the Japanese forces faltered at the peak of their amazing advance to the outskirts of this key city of Free China and then drew back. I have

yet to see or hear a completely convincing reason for this withdrawal as the invaders seemed to "die on third." Various explanations have been put forth, among which are these which follow. The Japanese, succeeding beyond their expectations, extended such a long, thin, unsupported tentacle that they feared it would be snipped off. They were not prepared to meet the freezing cold of the mountains in their thin uniforms, which had been quite sufficient in the warm plains a month earlier. They were hampered in proceeding by the "scorched earth" policy of demolition carried out by a Sino-American team under the direction of Frank Gleason, a blond-haired, bridge-blowing army major from Pennsylvania. A more effective weapon of resistance was being forged as crack Chinese troops were flown in from Burma and the communist frontier. Perhaps the Japanese, gaining their immediate objective of a guarded north-south corridor, had no intention of proceeding further. The foregoing doubtless were factors in the withdrawal, but they do not provide the final explanation.

One is reminded of the Old Testament story of the Assyrian army which was stopped on the very threshhold of Jerusalem by the hand of the Lord. The invaders had advanced confidently, with spears shining and royal banners proudly upheld, but in one night their power melted away like snow with the coming of the sun. The expedition was abandoned; the forces withdrew. God still has power to act directly in history. This Japanese retreat may be a modern instance of divine intervention in the affairs of nations.

From the blackest night, the picture for China became increasingly bright. The road from Burma was reopened and the lifeblood of needed supplies was injected into the nation's dying economy. The Japanese

found themselves unable to operate their overland route from Manchuria in the north to Malaya in the south. They maneuvered frantically to offset American advances in the Pacific. The end came swiftly. Japanese resistance crumpled in the summer of 1945 under the weight of a three-pronged attack: military—direct action from the air; political—Russia's entrance into the war; and psychological—the offer of the awful choice of destruction or surrender.

Almost overnight the Nationalist Government of China found itself again controlling most of this vast country. An incipient revolt in the extreme southwest was squelched. The Communists were recognized by no major power, not even the Russians, and they exercised a limited control only in the northeast. The Japanese were being sent back to their islands, and the Russians were returning to their native land. The largest cloud on the national horizon was civil strife, the issues of which will be more fully discussed later. It may be that China will have to undergo the same cycle of wars that the United States did. The first, her war of independence from foreign control, already has been won over the Japanese, with foreign help corresponding to the lesser help America had from France. The second may be a full-fledged civil war, to determine whether that country will consist of one nation or two, with the Communists ruling in the north. Should that sad necessity arise, and the internecine strife in Asia prove a battle to the finish, it can at least be hoped that the final result may be one single, strong, national Republic of China corresponding to the United States of America.

"The morning light is breaking and darkness disappears" from the religious as well as the political picture. Christian missionaries are welcomed, as this

most populous mission field in the world stands white and ready for the harvest. We young people of today have the thrilling prospect of being permitted to help usher in the brightest day ever seen in the history of Christian missions in China. This right was partially won by those missionaries who, in troublous times, followed the divine command to "bear one another's burdens, and so fulfil the law of Christ."

4. *Communism in China*

An aggressive communism presents probably the gravest political problem in the world today. In three of the world's potential powder kegs—Greece, Java, and China—we have seen recently the tragedy of armed conflicts between Communist-inspired insurgents and the forces opposing them. In no area of the world, unless it is Greece or Korea, do the interests of major powers clash so directly as in northeast China. We would hardly venture, in a book on Christian missions, to advise our nation's political leaders; however, even to the casual observer it must seem odd to try to follow an inconsistent patchwork policy of rushing in to intervene in Europe and withdrawing from a similar manifestation of perhaps the same struggle in Asia, thereby creating a vacuum into which antidemocratic forces are liable to rush.

A distinction needs to be drawn between communism as an economic theory and as a form of government now practiced. The old predatory law said, "To the victor belong the spoils," and "Might makes right." The system of benevolent capitalism in the democratic United States would say: "An equal opportunity and security for all, and to each according to his efforts and ability." Communism would word it more like this:

"From each according to his ability, and to each according to his need." Wages have explained various economic and governmental theories in terms of what happens to a farmer's cow and its milk. Communism is set forth theoretically in Karl Marx's book, *Capital;* it has found practical expression often in ruthless form in the government of Russian and satellite nations.

The Bible is a spiritual guidebook, not an economic or political one, and therefore little is to be found there bearing directly on this subject. In Numbers 26:54, Moses is told to parcel out the land proportionately for the population. In Proverbs 1:10 and following, the godly youth is advised to avoid sinners who would kill and rob, and "all have one purse." The early Christians seemed eager to concentrate on the spiritual and subordinate the material; we read toward the end of Acts 2 that the believers "had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." In 2 Corinthians 8:14, Paul writes that if prospering Christians share with those in temporary need, they themselves might expect to be recipients of such gifts in time of need and thus "there may be an equality."

Christians should continue their divinely appointed task of world evangelization without being unduly alarmed by Communism; and yet they are bound to note its existence because it vitally affects Christian work. For example, some missionaries are unable to return to their fields of service in China because their areas either are dominated by Communists or are being fought for by the Communists. Although the leader of Russian Communists, Josef Stalin, is a former theological student, he is now head of a group of professed atheists. The Communists do not seem to favor Christian missionary work.

Just as the Nationalist Government in China was the first to oppose actively the forces of fascism in the world, so it may also be the first to oppose the militant extension of world communism. The struggle between Generalissimo Chiang and the Communists has been going on for twenty years. The question arises: Are the Chinese Communists connected with Moscow? There seems at least to be ideological connection between them. Certainly many of the Chinese Communist leaders were trained in Russia, and the methods of these groups often seem too similar for mere coincidence.[3]

(1) Relations between Russia and China are interesting to trace. There have been numerous border incidents. In 1771 a Tartar tribe left the oppressiveness of Russia for the opportunities of China. As a hundred thousand emigrants sought to slip secretly out of Russia, the government forces swooped down upon them like Pharaoh's forces upon the Israelites, and a long chase ensued. Thirst and the attacks of desert tribes further plagued the wanderers and thinned their ranks, but at last they came within sight of the land of promise. The ranks of the pursued and pursuers went plunging into the waters of a lake to slake their thirst, and the slaughter continued while the waters grew red with gore. Chinese cavalry came to the rescue of the Tartars, and their remnant finally settled in China, to be followed by other Tartars. Over a century later, Russian troops perpetrated a horrible massacre on thousands of Chinese by driving them at bayonet point out onto the

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[3]The story of the Chinese Communists has been told from a pinkish point of view by Edgar Snow in *Red Star over China*, and with the same approach more recently by Harrison Forman in *Report from Red China*. Carl Crow gives a much better balanced, middle-of-the road approach. Forman wrote that in five months with the Chinese Communists he saw no tangible connections with Russia, the only Russians among them being a busy surgeon and two Tass newsmen. He claimed that Chinese Communists once followed the Marxian philosophy but have since abandoned it.

ice over the Amur River, until it broke from their weight and the victims perished in the freezing cold water. Other massacres along the Mongolian border involved a mad Russian adventurer, Baron Ungern Sternberg, who later was hanged for his crimes.

Russians gained dominance in Manchuria but were run out after losing a war to Japan in 1904. Off and on to this day, however, they have had some influence there.

About three years after the 1917 Revolution, the new Russian government made overtures to China. They proposed to return to China anything unjustly extorted from them under the czarist regime, ,and stated that all they asked was that Russians in China get the same sort of treatment that a Chinese would get in Russia. This magnanimity was hard to believe, because most other nations had been trying to grab something from China. Even new Russian government representatives are told to show respect to individual Chinese. One of them told me during the Second World War that he would not ride in a ricksha or chair because that seemed to make a fellow human being into a mere burden bearer.

Able Soviet diplomats worked so successfully, saying that Russians and Chinese were both Asiatics who should resist Western encroachments, that Sun Yat-sen, founder of the Chinese Republic, was partially won over, but in later years he changed back from this view. The Chinese Communists grew to be a powerful force in governmental politics, and from 1923 to 1927 were closely hooked up with Soviet Russia. Then came a sharp break. On April 12, 1927, Chiang Kai-shek, China's present leader, caused the arrest of communist leaders and a thoroughgoing purge of Communists,

including the execution of laborers in Shanghai. On June 1, an Indian Communist in China named M. N. Roy showed a Chinese Government leader a telegram from Josef Stalin to him and another agent, Michael Borodin, *ordering the Chinese Communists* to begin the confiscation of land around Hankow. Also, they were to seek an increased communist representation in the Nationalist Government and organize peasant armies to fight the Nationalists. Obviously Moscow regarded the Chinese Communists merely as a tool with the obligation of obeying orders. The Nationalists could not stomach this overt foreign domination.

After this communist thrust for power in China failed, the policy of the Russian government changed. Trotsky, with his ideas about world revolution, lost out; he was exiled, went to Mexico, and years later met death at an assassin's hand. Stalin became even more firmly entrenched with this idea: "Let's concentrate on making Communism work here in Russia first before worrying about extending it to other countries."

(2) The Chinese Communists fled to southern Kiangsi (Jiahng-see) province and commenced to grow again there. I have seen forts and other evidences of the continuing Nationalist-Communist struggles in and around the former communist capital (spelled Jui-kin but pronounced Sway-gin). Several efforts were made to stamp them out. Then the Communists began their "Long March" to escape in 1934. In a year they proceeded six thousand miles, or the equivalent of twice across the United States by foot, most of the time pursued by government troops on land and in the air. Circling, twisting, turning like animals at bay, they trekked over deserts and through forests, across rivers and high mountain passes, through rain and snow, until

at last they reached northern Shensi province and set up their new capital as virtual cliff dwellers in Yenan.

Many times they were almost caught and destroyed, especially at two river crossings. Once they got across because a single boat had been carelessly left on the south bank. A second time they raced Nationalist forces for days on opposite sides of a river, until at last they reached an iron chain bridge. Communist volunteers rushed across, even though the Nationalists were firing on them, tearing out the planking of the bridge and trying to set it afire.

During the war against Japan, a sort of uneasy truce was declared in order to unite against the common foe, but distrust remained. In 1941, Generalissimo Chiang ordered the punishing of the communist New Fourth Army for insubordination.

Some Americans, not fully aware of this long background of struggle, dating back to 1927, became impatient with the Nationalists for not "getting together with the Communists to help whip Japan so we can get back home." General Joseph Stilwell was recalled to the United States at the request of Generalissimo Chiang, who doubtless did not favor such a close tieup with the Communists, and also saw red again, probably, on the proposal of Chinese taking orders from foreigners, whether they were Russians or Americans. Reporters, disillusioned and perhaps longing for such homeside comforts as dairy products, visited communist headquarters and came back bubbling over with the air of equality they seemed to find there. Some of us were partially taken in by skilful propaganda. But now it can be seen that the Communists are guilty in even larger degree of some of the practices they attribute to the Nationalists.

The Chinese Communists promise to bring better things to the peasants of China. On seizing power in some new area, they get a wealthy landlord accused of disloyalty on some pretext, have him tried by mob rule, with stooges carefully planted in the crowd to shout denunciations, and usually end up by confiscating and dividing his property. Thus the communist program is financed. This may last for a while, but it is not long before they run out of estates to confiscate—estates which indeed may have been built up in part by selfish grasping but also in part by frugal management. The citizens of the United States could have a big spree for a short time by dividing up all the money in the banks among the people, but when these accumulated savings were gone, then where would the income come from?

Today, for the third time, responsible Chinese Nationalist leaders are seriously tempted to yield to the siren strains of the Communists. The first time was a quarter of a century ago, when Sun Yat-sen, as previously mentioned, listened favorably for a time to the blandishments of Russia. The second time was a decade ago when China entered into the mortal struggle with Japan and received material aid from Russia but still leaned toward the United States, although about all we contributed was pious platitudes. The third time is now, as American statesmen, their patience worn threadbare by complex and annoying features of the China puzzle, apparently intend to leave both of the struggling parties strictly alone. Idealistically the policy of neutrality sounds good, but in practical effect it is all too likely to mean that a nation traditionally friendly to the United States will be drawn away from our camp.

Only through following the teachings of Christ can dividing barriers and partitions be removed; only before

God's throne can members of hostile factions find a common meeting ground. It might be said today, perhaps more aptly even than in David's day, "The king's business requires haste."

## OUTLINE OF CHAPTER III

*Witnessing—All China for Christ*

INTRODUCTION: China and the Rest of the World in Ferment

Part I. An Open Door and Many Adversaries

1. A Personal Experience in a Chinese Village
2. Some Adverse Conditions to be Faced
   (1) The Problems Posed by the Chinese Communist Party
   (2) Housing for Christian Workers
   (3) Inflation's Dizzying Heights

Part II. Lengthening Cords and Strengthening Stakes

1. Southern Baptists' Northward Expansion in China
2. Some Who Have Helped Drive Down the Stakes
   (1) Preaching—Matthew T. Yates
   (2) Teaching—Robert T. Bryan
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   (4) Women's Work—Misses Lottie Moon and Willie Kelly
   (5) Publishing Glad Tidings—R. E. Chambers

Conclusion: A Commitment to Christ

CHAPTER III

# Witnessing

## *ALL CHINA FOR CHRIST*

"Christianity has made the world dissatisfied," Professor W. O. Carver formerly professor of Comparative Religion and Missions of the Southern Baptist Theological Seminary recently stated, "and it must now show the world the way of satisfaction." Generalissimo Chiang Kai-shek gave as one of the chief reasons why Christianity made such a dynamic appeal to him the fact that he considered Jesus Christ one of the most revolutionary figures the world had ever seen. Two of the first Christian missionaries, Paul and Silas, were called "these that have turned the world upside down." Jesus uses several figures of speech. One was regarding new cloth that had not been pre-shrunk, and is therefore not good for patching old clothes. A washing will make the tear bigger than ever, and, furthermore, the old and new do not match. Another reference was to new wine, which ferments so powerfully that it will burst open old containers. A third picture is of a small amount of yeast, which causes great quantities of dough to rise and expand.

In the spiritual realm, there is far more dynamite inherent in Christianity than atomic fission promises in the physical world. Christ's way of life cannot compromise or be accommodated to other ways of life. It demands a complete and total allegiance. Those who have been wooed and won by God's love have felt in their own hearts "the expulsive power of a new affection,"

in which the indwelling Holy Spirit, filling their beings to overflowing, leaves no room for alien interests and affections. When sin creeps in, it is because the Spirit of Christ has been partially crowded out.

The seething world is affected to its inmost being by Christ's promises of a more abundant life and of an inner peace such as this world cannot give. Accompanying this spiritual ferment is a deep discontent with low standards of living, partly engendered by having in their midst American soldiers who by most standards were superlatively well-dressed, paid, and fed. At least one writer stated that the "well-heeled" G.I. was partially responsible for hastening the overthrow of the Conservative Government in England, because the British became dissatisfied with their lot and felt, perhaps subconsciously, that a change might bring them some of the things of whose desirability they had just been made acutely aware. Perhaps the new stirrings in India, which resulted at last in a sort of patchwork independence, were accelerated by having freedom-loving Americans stationed in their very midst. In China and elsewhere, Communists are helping fan the vague discontent of the masses by appealing chiefly to their physical desires.

An ardent proponent of radio evangelism for China, Kung Sam Lee, has stated that some nations, groups, or individuals are like flint—no matter how hard we hammer against them, all we do is create sparks. A man convinced against his will is of the same opinion still. Still others are like wax or clay, which can be molded into a new shape. A third group, in the heat and stress of catastrophic events such as war, become as fluid, easy to influence, and running about in a state of uncertainty as to the direction in which it should flow. Yet, even the third type, after finding a mold, may

harden and solidify into a new shape that may persist. Brother Lee declares that his own fellow countrymen, the Chinese, are in a fluid state. They have been shaken loose from their old moorings and are looking for some new source of authority to claim their allegiance. Japan and Germany are two other lands in a similar state.

My father's first sermon was preached on the text, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." The United States, democratic, and bearing the name of Christian, has stirred practically all the peoples of the world to the depths by stressing the Christian concept of the dignity and worth of the individual soul. Old customs have been smashed and set aside. The way has been prepared; the stage is set; the peoples of the world await from us, not material betterment alone but primarily the satisfaction of their deep soul-hunger. For their sake and the Master's we cannot disappoint them now nor let them wait too long.

## Part I

### *AN OPEN DOOR AND MANY ADVERSARIES*

During the war, a chance for Christian witnessing came my way while I was living in a small Chinese country village not far from Shanghai; but though I helped the ferment of change start working, I was not able to stay long enough to enter fully the open door and help to "show them the way of satisfaction."

The village, with its one hundred or so interrelated residents, was beautifully situated between hills and a river. Around it, within easy walking distance, were the green rice fields, which normally had several inches of water standing all over them, held in by low mud dykes. The farmers tended these so well that not a

blade seemed out of place. Here was Chinese life in miniature. The fields appeared from the hills like tiny emeralds set in unburnished gold. From the spiritual viewpoint, however, the villagers' lives were barren and dry.

Most of the homes were comparatively well built, with wooden framework, walls of gray brick or tamped clay, covered by whitewashed plaster. Two or three poorer families had unplastered walls of red clay for their homes, and the poorest had crude straw huts on the outskirts. As usual, the houses were built around an open roofless courtyard. The sun and rain both came in here, which was good for ventilation but which made these homes hard to heat in winter. As was customary, no real provision for heating was made; the only ways to stay warm were to keep working, put on more clothes, or keep small charcoal braziers for feet and hands. The cobblestone streets were narrow and winding, giving the village something of the appearance of Pompeii, ancient Roman city destroyed by molten lava.

Their breakfast would consist of rice, cooked sort of wet and sloppy like oatmeal, with perhaps a few salted peanuts, bamboo sprouts, or slivers of dried vegetables. The staple at the other meals would be dry-cooked rice. Those who were fairly well off had some greens to go with it; the still more prosperous families could occasionally add to this a little meat, probably pork. When one eats Chinese food on such occasions, gravity and suction greatly help as one holds the bowl up high, tilts back the head, and with chopstick rakes in the rice.

When there were no foreigners like myself around to provide outlandish antics, their chief social amusement apparently was to sit around in the sun gossiping, sewing, nursing, or cleaning up their babies. Sometimes

we would ask the headman of a village, one of our next door neighbors, to come over for a chat. These leaders seem to be chosen on a democratic but informal basis, and the position is rotated, though apparently not at regular intervals.

I visited all the homes in the village and started acquaintanceships with practically the entire population. One of the places most frequently visited was the village school, located in a big building which was formerly a temple, with huge, high doors and a big, open skylight in the middle of the building. Here the genial teacher would daily meet his twoscore or so pupils. They would take brush in hand to copy models in learning to write Chinese characters. They would follow the teacher in pronouncing these characters, one word after another. Then they would all sing out these words at the top of their lungs, somewhat like seminary students chanting the Greek or Hebrew alphabet.

When we needed for military purposes the temple where the classes had been held, the schoolteacher obligingly moved to another house. To make the temple really usable, we began to clean it up, driving out the bats, and scrubbing the floors and walls with hot, soapy water. With the clean-up squad behind me, I would plunge ahead into long-neglected corners and come out with my bushy red beard festooned with dirty black cobwebs. At last the whole place was passably clean except for closed-in shelves with ancestral tablets on them and a niche in the wall containing a picture of Buddha. In this case, the tablets were simply strips of wood mounted on small wooden stands; on the strips were written the names of departed ancestors. The villagers would come at infrequent intervals and worship these tablets and the colored picture of Buddha. I paused to debate within myself whether to leave these

alone or move them out along with everything else that had been there. Should the policy be one of accommodation for convenience or of radical displacement? I decided that, though I had committed other sins (for which I have asked and received God's blessed forgiveness), I could not for a moment countenance the sin of compromising with idolatry in any form, since I hoped to follow in the footsteps of my missionary parents. The first two commandments forbade the recognition of other gods or the making of images. The first three verses of the twelfth chapter of Deuteronomy indicate rather drastic action in regard to symbols of idolatry. In times of war, prompt action often is necessary, the cutting of the Gordian knot instead of taking time patiently to untie it. Therefore, I took the lead in sweeping clean those dingy shelves; then my Chinese helpers joined me in putting these objects into baskets and moving them out into the open. The word began to spread that the tablets and picture had been moved from the temple, and the villagers left their work and slowly gathered around us. The headman stood in silent embarrassment, making tracings with his big toe in the sand, but saying not a word. Then another village leader became spokesman and said that those things were objects of worship and should not be removed. I replied that I inferred that they could not have believed in them very deeply themselves, because the tablets and picture seemed so dirty and neglected. It ended in the villagers agreeing to find some other place for them.

On the whole I had excellent relations with the people there, but this incident seemed to disturb them. Unfortunately, it came just at a time when their crops were beginning to be imperiled by a drought. Ordinarily several inches of water stood in the rice paddies; but this had been dropping until the black mud was on top. Then it

These children are among the Chinese who are wondering if their friends across the seas will continue to help their country help itself until it can stand on its own feet.

began to dry and turn gray, and cracks were beginning to appear. Still the days were hot and dry; the brazen skies held no promise of rain. I could imagine the farmers saying to themselves that this drought was caused

by the red-bearded giant of a foreigner who came in, upsetting the local religious customs. I locked myself up in my room for hours and prayed to God, who sends his rain on the just and the unjust. I asked him not to let these simple children of his perish for lack of food.

One day, when I had been praying, the skies blackened, and big drops fell; but this proved to be a false cause for hope, for even as I ran to the headman's house to rejoice with him, the shower stopped. Not long afterward, however, the rain really came and, happily, the crops were saved. It seemed to me that the hearts of the people were then prepared to hear the gospel explained more fully. I had a splendid Chinese co-worker who was a Christian. I had dreams of providing tracts and Scripture selections for the people. Using these as a basis, my friend and I could then hold meetings for the villagers and try to show them more of Christ's way of life, "the way to satisfaction" and salvation. Unfortunately I was not able to remain and carry out these plans. It is yet my hope to be able to return and witness for my Master in that village.

This little personal incident typifies what is happening all over the world. Millions of people in all parts of the globe have been shaken to the depths of their being by the cataclysmic events of recent years. Already in a seething ferment, they have become dissatisfied, as Americans among them represent freedom politically, plenty economically, and Christian joy spiritually. It is too late to retreat into isolationism. It is rather for us to shoulder the responsibility for leadership we have partially brought upon ourselves and proclaim Christ's glorious good news as the only "way of satisfaction" for dissatisfied peoples everywhere.

### *". . . AND There Are Many Adversaries"*

In 1 Corinthians 16:9, Paul has written these courageous words: "For a great door and effectual is opened unto me, and there are many adversaries." He is saying, in effect, "An open door gapes wide before me presenting an opportunity for demonstrating God's power, and I am not one whit disturbed by the usual mob over there in the opposite camp." Toward the end of the first chapter of the marvelous "thank-you" letter to the Philippians, he exhorts them to continue with singleness of mind their strenuous witness for Christ and not be frightened by members of the opposing team. After all, he seems to be saying, your task is to proclaim the truth of the gospel and not be overly disturbed by the presence of evil forces, because God himself is on the side of right, and truth will surely prevail.

Busy Nehemiah kept replying to his opponents, "I am doing a great work, so that I cannot come down; why should the work cease whilst I leave it, and come down to you?" An airplane rises by flying right into the opposing wind; a ship has its best hope in heavy seas by sailing directly into the center of the storm. The emperor moth and baby chick gain strength for life by making their own way, one from the cocoon and the other from the shell which first encases them. God does not promise the Christian exemption from suffering or from opposition, but he does promise sufficient strength and a sure reward. We are to continue faithfully the extension of his kingdom and leave the results to God.

So the Christian laborer in China has continued a steadfast witness despite the many problems perplexing him. In fact, possible causes for defeat often are changed to victories. For example, even out of the horrors of war in China came two beneficial factors:

the scattering of the gospel seeds farther afield into the west and the acceptance of Christ by Chinese who saw the spirit of unflinching service set forth in the lives of the missionaries. They were not acting in any sense of hollow heroics but were so intent on their kingdom tasks that the possibility of military dangers actually did not seem of great importance.

Among the present problems which might seem to hamper missionary work in China are those posed by the Chinese Communist Party, the difficulties of securing housing, and the salary-shrinking inflation of China's currency.

The political implications of Communism in China already have been mentioned. Speaking practically, it seems sad but true that, in China at least, Christianity and Communism do not mix too well.. Dr. Baker James Cauthen, Southern Baptist secretary for the Orient, has reported that the Red regime "is hardest on those Chinese who have professed the Christian faith." He has stated that the Communists have been responsible for the persecution and even the death of foreign missionaries.

The missionary to China is bound to see, as a citizen, that communism presents a worldwide problem, even though it is particularly acute in the Orient. As the Moslems believed in spreading their beliefs with the sword, so the Communists stress class struggle as a part of their philosophy. As the Moslems have been kept within their own territory, so it may be necessary to say in effect to the Communists, "Until you sincerely desire peace and not war, you had better stay where you are." Such matters are primarily for political leaders to determine. But the missionary, as a citizen of Christ's spiritual kingdom, is not terrified by communism or any other human specter, however large it may

loom. He proceeds with singleness of purpose with his task in God's vineyard. He will pray for the opportunity, despite personal danger, to lead Communists or any other needy souls to Christ.

Another factor making difficult the sending of missionaries to China in large numbers is the housing shortage. It has already been indicated that a shortage of homes would be particularly acute in war-torn lands like China, where countless homes had been destroyed and where normal building activity was curtailed by the conflict. There is a shortage of missionary residences, particularly in the coast areas. The few available houses have to accommodate not only the regular staff but also those waiting for transportation to interior posts. To be sure, in the interior some missionaries find themselves with abundant room in houses built along the generous lines of Southern homes of the last century, but it is difficult to relieve the crowding in the ports. Building costs are exceedingly high. In order to rent an apartment, one may have to pay in Shanghai enormous sums for the mere privilege of moving in. This is called "key money," and then there is an exorbitant rental after that.

The third pressing problem affecting the return of missionary personnel to China is the inflation of its currency. The value of Chinese money is comparable to that of Confederate money in our grandfathers' day, or the German mark following the last war. It would be impractical to attempt giving late figures of the Chinese dollar's swift drop in buying power. It would be out of date almost as soon as it was written.

A simple illustration will give some idea of how prices have shot up. When I was a student in Shanghai in 1934, an average Chinese meal cost about twenty

cents in Chinese money, or around seven cents in U. S. money. During recent years a similar meal would probably cost about fifty cents in U. S. money. But now look at the difference in Chinese currency. In 1943, a dinner cost about fifty dollars Chinese money. When I left in 1945, the same meal cost about three thousand Chinese dollars. Both missionaries and Chinese Christians suffer from these terrific rises in the cost of living. Salaries for the latter and the value of the American dollar for the former usually lag well behind the advance of prices. At succeeding times during the past five years, an American dollar has been worth twenty Chinese dollars; later, a hundred, and a thousand, and even a million Chinese dollars. If this is confusing to the reader, how much more confusing it is to those who have to live under such conditions!

Political and economic problems like these are indeed perplexing, but God's power is more than sufficient to meet them. As the Army Air Corps byword states, "The difficult we do immediately; the impossible just takes a little longer." Surely Christians will have an even greater faith in their ability, with God's help, to solve problems arising in the field of missionary endeavor.

In addition to external difficulties such as those just treated, questions arise in regard to internal missionary policy. For example: What is the right attitude to take toward Christians who seemed to collaborate with those in the opposite politico-military camp? Another question is this: Should missionaries refrain from entering areas which may be in dire need spritually but which have been designated as the primary responsibility of another denomination under what is termed "comity" agreements? For the answers to these and all other

questions of life, we are to continue looking in faith to Christ.

## Part II

## *LENGTHENING CORDS AND STRENGTHENING STAKES*

In the fifty-fourth chapter of Isaiah are found these stirring words: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes . . . Fear not." Carey used these words as the basis for one of the world's most famous sermons, following which, forces were set in motion that inaugurated the modern missionary movement, with Andrew Fuller as one of the anchors at the home port.[1] *We should seek to lengthen cords even as we strengthen stakes.* Christ's plan, as announced in Acts 1:8, was for the disciples to witness at home, to their neighbors, and to "the uttermost part of the earth." In 1845, Southern Baptists took steps to meet all these needs at the same time. Paul and Barnabas would never have left Antioch if they had waited until that great city was completely evangelized.

Many of us have vivid memories of camping out in a tent, and so can appreciate the prophet's figure: Stretch the ropes out far enough to provide shelter for *all* who want it, but peg down the stakes strongly enough so the wind will not blow the tent away and leave us, exposed in shame-faced weakness and unpreparedness,

[1]It is fitting that another Baptist preacher with the same surname, Dr. Ellis A. Fuller, of the Southern Baptist Theological Seminary, should have used these same verses of Scripture in addressing the 1947 session of the Baptist World Alliance in Copenhagen.

before a scoffing world. We are to plan actively for the evangelization of the entire world, even while we strengthen Christ's kingdom work in our own back yard. We are to seek to include the whole world within our minds and hearts and within the programs of our local churches, even though we experience growing pains in making this attempt.

1. *Southern Baptists' Northward Expansion in China.*

*The lengthening of cords by* Southern Baptists in China provides not only thrilling pages of past history but also challenging prospects for further expansion in the future. Here the progress has been northward, for the most part along the coast, as the torch of truth was passed from one hand to another.

When the Southern Baptist Convention was organized in Augusta, Georgia, in 1845, its Foreign Board, which was also formed then, soon learned that there were two missionaries in South China who were ready to be associated with the new convention. Thus was begun the *South China Mission,* with its ever-expanding work centered in the port city of Canton.

One of the Canton missionaries, J Lewis Shuck, of Virginia, came up to Shanghai in 1847 and joined Matthew T. Yates, of North Carolina, as the *Central China Mission* was instituted. In that city, one of the world's greatest ports, flourishes a powerful Baptist work. From there the light spread northward again, as two pioneer missionaries went from Shanghai to Shantung in 1860, The *North China Mission* was formed on this northerly peninsula, pointing eastward like a finger at Korea and beyond that to Japan. Here the pioneers were J. L. Holmes and J. B. Hartwell, closely followed by T. P. Crawford and Miss Lottie Moon.

Then the expansion took a westerly direction; the *Interior China Mission* was opened up after the turn of the century, in 1904. The pioneers here were W. W. Lawton, who went northwest from the Central China Mission to Chengchow (pronounced Jung-jo), and Eugene Sallee, who was appointed and sent out from Richmond, Virginia, with the understanding that he would share in beginning this new work.

2. *Some Who Have Helped Drive Down the Stakes.*

Southern Baptist missionaries then carried the light far to the north, as Mr. and Mrs. C. A. Leonard, from the North China Mission, and Mr. and Mrs. James began work in *Manchuria* in 1924. The Baptist Foreign Mission Board's fifth mission was constituted here in 1937. Of course, the late war affected the work in Manchuria longer and more extensively than elsewhere in China. Look on the map at Harbin to get an idea how far to the northeast Southern Baptist have penetrated. But to keep from getting complacent, look also at two other spots on the map, which still are thousands of miles removed from centers of Baptist work; they are Tali (Dah-lee or Dolly), in Yunnan province to the southwest, and Suchow (Soo-jo), in Kansu (Gahn-soo) province to the northwest.

Something already has been done by Chinese Baptists, under the leadership of a Chinese frontier missionary, appropriately named Dr. Abraham Hsu, who combined the ministries of preaching and healing during recent service in Kansu province. Southern Baptists from the older churches in the United States have the privilege of helping their Chinese brothers from the younger churches lengthen cords in this land

of need and promise. A strong work flourishes along the coast, but what of the vast interior?[2]

*Strengthening stakes* in China might well mean to establish more firmly the institutions whereby Christians seek to follow the example of the Master, who went about preaching and teaching and healing, and of his disciples, who published the glad tidings in writing.

(1) Preaching the gospel, winning converts, baptizing them, and establishing churches have always been the primary concern of Baptist missions in China. In 1843, Mr. and Mrs. J. Lewis Shuck helped organize, in the southern city of Hong Kong, what was believed to be "the first evangelical church constituted in China." One hundred and one years ago, Matthew T. Yates led in the establishment of what is now known as the First Baptist Church of Shanghai. At the beginning of the Sino-Japanese conflict, Southern Baptists could report 232 churches in China with a membership of 43,381.

What methods are used to preach and to plant churches in China, and what manner of man has majored in this ministry there? A typical Christian campaign might be conducted somewhat like this: A missionary leaves his home in the big city of a half million or three and a half millions and goes to a small town of a mere one or two hundred thousand. He makes his way to the teashop, where the men gather. Sipping tea, he tells the ones near him about Jesus Christ. A few become interested, and the interest grows. At night, the missionary probably will put two tea-tables together for his "bed." After a week or two he returns home, hoarse but happy. Before many

[2]For further information on Southern Baptist mission work in China see the series published in *The Commission*, Richmond Virginia, entitled *Know Your Baptist Missions*, now available in booklet form, also the following books published by Broadman Press: *The Word Overcoming the World*, by E. C. Routh; and *New Frontiers for Christian Youth*, by O. T. Binkley. (Note the first chapter in each book).

more trips, there usually are a few converts. These may meet for awhile in the teashop or in a believer's home. Soon it is time to build and constitute a church. Chinese bankers in the big city may supplement the funds locally contributed. (Mission funds from the United States seldom are used in this way.) A part of the church building is set apart as a room for the visiting missionary. He comes to preach only until a Chinese pastor can be secured. After a national minister is secured, the missionary can go and plant the seed elsewhere, returning only occasionally to the growing church to bring encouragement.

Most of the missionary men have done considerable preaching, but one historic figure looms high in the memory as a prince of preachers. His life is told in *The Story of Yates the Missionary,* by President Charles E. Taylor, of Wake Forest College, Yates' Alma Mater. Early in life, this husky farm boy, when stricken to the earth by lightning, had been impressed by God's power. In a series of genuine religious experiences, Yates felt conviction of sin, yielded his heart to Christ, spoke publicly for the Master, surrendered to preach, and then had his mind turned toward missions by the reading of missionary biography. When he was about ready to go out as a missionary, he almost gave up the plan because of the state of his health. After thirty-five years as a missionary, however, he was able to write, "I am as stout as a Hercules and as erect as a Belvedere." Indeed, he grew both up and out after reaching China, coming to be six feet, two inches in height and 244 pounds in weight.

Yates' eyes were injured by excessive study of the written language, so he then concentrated on the spoken language. His musical sense helped him to master the tones and cadences of Chinese so well that he learned

to speak just like the Chinese. He himself preached a great deal and helped plan churches. He also outlined a program for propagating the gospel in a populous triangle northwestward from Shanghai. Inspired by his example, a group of fellow North Carolinians came out to help carry through the campaign he envisaged. Through personal danger in a Chinese civil war, and despite dwindling financial support due to the American Civil War, he and his wife continued their faithful service. He was stricken with partial paralysis while helping to supervise a building project, but he continued to the end as an inspiration to other ministers of the gospel.

(2) The Great Commission commands not only the baptizing of converts but also *teaching* them, so Southern Baptists have majored also in the establishment of schools. Primary schools are provided for the little children; middle schools prepare the students for the tasks of life or for further study in college or seminary. At the beginning of the last war, we had 154 schools with an enrolment of 13,657. Many of the six hundred or more missionaries who have been sent to China by our Foreign Mission Board have served in the capacity of teacher as well as that of preacher.

Some might think that disproportionate stress is put on teaching in the missionary program, until the factors involved are more fully understood. For one thing, most foreign governments do not provide universal education, at least not on the scale found in the United States, where Christian forces helped to get education started. Mission groups abroad then step in to fill the need. Many students in mission-founded institutions become Christians, and practically all are influenced by Christianity. Missionaries cannot help wanting to improve the lot of the people to whom they

minister, especially with regard to aiding Bible study. Teachers *multiply* their influence by training other Christian leaders.

In a balanced program of education under mission auspices, there are two extremes to avoid. One is to use education merely as bait to lure a possible proselyte or convert into the fold. The other extreme is to become so worldly and "wishy-washy" that the school loses its power to attract its students toward the living Christ. Here and elsewhere Southern Baptist missionary educators have wisely followed a middle-of-the-road course.

One of the finest institutions of higher learning in China or anywhere in the world is the University of Shanghai, which has been supported jointly by Northern and Southern Baptists. Training of Chinese ministers was conducted here along the general lines followed previously in Canton by Dr. R. H. Graves, of the South China Mission. The unheralded dreams of several missionaries, including my father, bore fruit when, in 1939, the China Baptist Theological Seminary was established in Kaifeng (Kye-fung), with a strong faculty; it now is carrying on in Shanghai.

Another spiritual giant in the history of the Central China Mission was Dr. R. T. Bryan, of North Carolina, who in a *sixty-year career* as missionary statesman rendered especially notable service in the educational realm. A daughter, Miss F. Catharine Bryan, has given his life-story in the book entitled, *His Golden Cycle*. Along with gifts as a preacher and administrator, Dr. Bryan had a skill in teaching which he manifested as early as his student days at the University of North Carolina.

On the mission field, he mastered the three principal Chinese dialects—Mandarin, Cantonese, and Shanghai

—and used them all to impart divine truth. Dr. Bryan taught Chinese preachers, coolies, and little children from the streets. During an extended furlough, he taught missions at Southwestern Baptist Theological Seminary. Back in China he carried a full load until his retirement at eighty-one, and continued to exert a beneficent influence on Baptist missions in China until his ninetieth year, when he was called to his heavenly home.

(3) In eight Chinese areas medical centers were established by Southern Baptists. Many of these were blasted by the war. In 1903 the first hospital building was opened in Hwanghsien (Whong-sheen) by Dr. T. W. Ayers, a pioneer medical missionary from Georgia. It is his son, Dr. S. E. Ayers, who has now taken over the general superintendency of the medical work of Southern Baptists in this needy land.

(4) Special mention should be made of *women's work*. Womanhood, held in an inferior status in many ages and cultures, was lifted to the heights by Jesus' attitude and example. Paul expressed a similar attitude in his statement, "There can be no male and female, for ye all are one in Christ Jesus." A special characteristic of Christianity is the devotion of women like Lydia, the seller of purple, who put service to God above all earthly considerations.

Women have written bright pages in the history of missions in China. A little lady, clad in white, conquered her fears and went out to the compound gate to face an angry mob of men who threatened to storm the mission grounds. Her heroic example later resulted in the conversion of Feng Yu-hsiang, sometimes called the Christian general, who has been an outspoken proponent of the gospel.

Among the best-known names in Southern Baptist circles is that of Lottie Moon, who left home and loved ones to serve devotedly in China. After she was converted through the ministry of Dr. John A. Broadus, of the Southern Seminary, she gave herself wholeheartedly to the Master's cause. Her interest had been turned to foreign parts by the experiences of an older sister in the Holy Land and definitely to China through the missionary career there of a younger sister.

In urban centers and rural areas, Miss Lottie Moon gave Christian instruction to countless women. It conflicted somewhat with her upbringing to teach the men, but she decided to let them come in, sit at the back and listen in while she taught the women. Maybe, today, more men should be willing to learn certain lessons from the ladies, as, for example, in methods of missionary promotion. Some of Miss Moon's letters home helped considerably in the organization of Woman's Missionary Union and in the promotion of the Christmas offering which bears her name.

In the sunset season of her life, she could hardly bear to eat while her Chinese companions were starving in a famine and the Foreign Mission Board back home was struggling with debt. She passed from the earthly scene, but her spirit marches on.

Doing similar work somewhat later was Miss Willie Kelly, from Alabama, who served in the area around Shanghai. She gathered around her a few women who would study God's Word in farm huts by the flickering light of peanut oil lamps with vermicelli-like wicks. A girl in whom she took particular interest became a Christian. She secured an excellent education in Christian institutions, and Miss Kelly followed her progress with loving interest. She now is known as

Madame Chang Chun, wife of China's postwar premier and righthand man to Generalissimo Chiang. When I visited her beautiful home in West China, she continued to show a loving interest in the missionary lady who, in those early days, had helped lead her along the upward path. Thus small acts of Christian love may set in motion forces which extend around the globe and down through the long corridor of the years.

(5) *Publishing* the gospel story through the Scriptures gave us most of the concrete information we have about God's revelation to man through the patriarchs, prophets, and Jesus Christ. The production and distribution of Christian literature has been a major concern of evangelical missionaries from the days of Carey down to the present. This includes Bible translation and the preparation of books, tracts, and periodicals. From the divine viewpoint, the Bible is God's own self-revelation to man; from the human viewpoint, it is also the crown of the world's literature, the direct inspiration for a flood of writings, and the supreme molder of the world's languages, literature, and culture. The writer of Ecclesiastes truly stated that "of making many books there is no end."

A high reverence for God's Word always has been seen among his true followers. Jesus had a profound knowledge of the Holy Scriptures. It is well known how he answered the tempter by quoting from the Pentateuch, how he preached from one of the prophets in his first recorded sermon, how he quoted from the Psalms as he hung on the cross, and how he opened up passages from all three of these traditional divisions of the Hebrew Scriptures on that glorious resurrection evening. Dr. W. O. Carver has stated: "The vast majority of the written languages of the world

were first reduced to writing by missionaries in order that the people might have the Word of God."

The work of our denomination in China along this line has been centered in the China Baptist Publication Society, which was established in Canton in 1899, and which was moved to Shanghai in 1926. The key missionary in this field for over three decades was Dr. R. E. Chambers of Virginia, whose biography, entitled *Builder of Dreams,* was written by Mrs. Ruth Carver Gardner and Mrs. Christine Coffee Chambers. This Christian publisher possessed a rare blending of deep conviction with catholicity of spirit.

His early years on the mission field were spent in evangelistic work in the great old South China Mission, in company with such gifted leaders as Dr. R. H. Graves, Rev. G. W. Greene, and Rev. E. Z. Simmons. He early envisaged the possibilities of the printed page in spreading the gospel and, with characteristic zeal and thoroughness, became the promoter of this phase of the ministry. A good beginning was made in Canton, but disturbed political conditions there made it seem advisable to transfer the Society's headquarters to Shanghai. The statesmanlike approach of Dr. Chambers gained the support of his fellow workers, and his business acumen helped put the enterprise on a sound financial basis.

God grant that Baptists of the United States may "spare not" in co-operating with their Chinese brothers in *lengthening cords and strengthening stakes* for Christ in China.

### *Conclusion*: *A Commitment to Christ*

As we are confronted anew with the needs of the world in general and of China in particular, we must

all make certain of the true experience of grace in our own hearts. We cannot proclaim truly a message of salvation that we have not tested in our own lives. We need to realize that we have been saved through God's goodness and Christ's atoning sacrifice, and then that we are to tell others the good news of salvation. We need to commit ourselves to follow Christ. We need to pray for the Holy Spirit to dwell continually in us. We need to study God's Word more diligently, to believe it, and to follow its precepts. I would not want to jump from an airplane with a parachute filled with holes nor embark on a ship which had several leaks. Neither would I want to venture out on the teachings of a book from which critics have carved huge portions, such as the accounts of the supernatural. The Old Testament looks forward to Christ, and the New Testament looks back at him, thus providing a unified whole and a complete revelation. We need to commune more with God in prayer, boldly claiming the power promised us, and also listening for God to speak to us. We need to witness for him right where we are.

We need not only a personal but also a social commitment to Christ. As Professor H. C. Goerner, of the Southern Seminary, has pointed out so forcefully in his book, *America Must Be Christian,* our spiritual witness before the world is weakened by pagan elements in our own land. The foreign missionaries' hands would be vastly strengthened by more real religion at the home base. One of the reasons why Mahatma Gandhi, the Indian leader, was critical of Christianity is the way Negroes are treated in the so-called Christian United States. However, there are signs of progress in race relations in the homeland. Over half our population makes no claim to be Christian, but the churches, often working with and through such agencies as the

Baptist Home Mission Board, are seeking to evangelize the homeland.

Christ is the only hope for us as individuals. He is the only hope for our nation and for China. He is the only hope for the world. We young people have the thrilling privilege of working together with God in the extension of his kingdom here on earth, whether by going ourselves to mission lands or by supporting with gifts and prayers those who do go. As missionaries, we can expect even temporal blessings here in this life; no other work so completely meets man's basic needs, as Professor O. T. Binkley, of Louisville, has given them, for adventure, security, recognition, and response. However, the chief rewards for promoting missions are spiritual rewards, both here and in the hereafter—the confident assurance of hearing our Master say, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." We have the hope of meeting in heaven souls whom we have helped by word or gift to lead into God's kingdom.

Forgive us, Lord, for heeding not
Thine orders given long ago,
That we should go to farthest parts
And preach Thy word to friend and foe.

Give us, we pray, a fresh resolve
To spread Thy kingdom far and wide,
To go ourselves if call comes clear,
Or keep Thy missions' wants supplied.

Renew our faith in Thy great plan
To bring all peoples unto Thee:
Though soldier, statesman, scientist fail
May humble Christians set men free.

## OUTLINE OF CHAPTER IV

*Beginning and Beckoning*
*Sowing the Seed in West China*

INTRODUCTION

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CHAPTER IV

# Beginning and Beckoning

*SOWING THE SEED IN WEST CHINA*

Beginnings and endings are intriguing. Among the most sublime words ever penned are those at the first of Genesis and John: "In the beginning. . ."—also those at the last of Matthew, ". . . even unto the end of the world." People need to stretch their minds to the utmost to think of the misty morning of history when God began the mystifying task of creation, or to contemplate the end of time.

Peculiar interest has been shown by a tribe back toward the snowcapped and mysterious land of Tibet. Quentin Roosevelt, grandson of our first President bearing that surname, showed me some books secured from this tribe which set forth their ideas about beginnings. In form something like present-day comic books, and with a language like Egyptian hieroglyphics or primitive Chinese, this history had, at the front, an interesting symbol to indicate the idea, "in the beginning." It was a *rooster crowing,* which to them fittingly symbolized the dawn of a day or the misty beginnings of history itself.

We Christians who are interested in missions naturally are interested in the beginnings of this great movement, as well as in its future. In the centuries immediately following the earthly ministry of Jesus, his name was proclaimed in most parts of the world as it was then known. Then followed a period of

inertia, with only sporadic efforts to extend Christ's kingdom.

For about two centuries, beginning with 1500, there was a revival of Catholic missionary activity. Early in the eighteenth century Moravian and Lutheran missionaries laid the foundation for the non-Catholic missionary movement as it is known today. The nineteenth century has been termed "the great century" in the expansion of Christianity. Today, missionary historians like Professor Latourette think we may be standing on the threshhold of the greatest Christian advance the world has yet witnessed.

## Part I

## *WHAT HAS BEEN BEGUN*

It is interesting to study the lives of those who began modern missionary work in the three lands included in the area of World War II once designated as "China-Burma-India."

1. *Missionary Pioneers in China, Burma, and India.*

(1) The first of these, William Carey, properly is known as the father of the modern missionary movement. Like the others who pioneered as missionaries to the Orient, he let God change his common clay into the gold of one dedicated to the world's highest calling. He joined the dissenters he had formerly despised, became a Baptist minister, and then was set afire with the unwavering aim of carrying out the Great Commission. In due time others were infected with his enthusiasm which broke through the cold hyper-Calvinism then prevailing in many parts. This attitude would lay its clammy hand on any missionary endeavor claiming that God personally extends his realm without human help.

In 1792, in the back parlor of an English widow's home, a dozen ministers resolved to make a serious start toward the evangelization of the world, and pledged about sixty-five dollars for this endeavor. The moving spirit in this undertaking was William Carey, the cobbler-preacher who studied geography and the original languages of the Bible while he followed the lowly business of mending British boots. Standing beside him like a rock was Andrew Fuller, who ably "held the ropes" while Carey himself went down into the dark mine of heathen India. Wise beyond the ways of this world were those men of sublime faith, who "despised not the day of small things." Despite meager resources, they began with prayer, personal consecration to Christ, fidelity to the Scriptures, and trust in God's power—forces which have sustained the missionary movement from that day until this. With the impetus given it by Carey's initial work, the missionary movement continues to grow and expand along the lines that noble pioneer charted.

(2) Another pioneer was Adoniram Judson, an American, who began modern missionary work in the land of Burma. He had the advantages of a good start in life, growing up in the home of a consecrated Christian minister. His sociable disposition perhaps led him to an overly high regard for the opinions of admired friends, and even his brilliant mind was led for a time to view sympathetically certain doctrines which conflicted with fundamental Christian belief. However, the awe-filled death of a free-thinking friend, who was ill-prepared to face the future world, brought Judson out of the theatrical world into the theological. From the time he laid his all on the altar of Christ, Judson performed marvels of missionary endeavor. Beginning in 1813, he spent most of his life laying

spiritual foundations in Burma, with the result that today parts of this land stand among some of the world's most successfully evangelized mission fields. As a result of studying his Greek New Testament on board ship, he not only became a Baptist himself but was largely responsible, along with Luther Rice, for the establishment of America's Baptist foreign missionary organization. Through imprisonment on false charges of espionage, forced marches, the death of loved ones, and the opposition of so-called "Hard-Shell Baptists," he labored on. Like Carey, he worked at translating the Scriptures, thus providing Christian literature which gave his successors a firm basis on which to proceed.

(3) Mention has been made of the beginning of modern missionary work in China by Robert Morrison. For a time he was misled by the example of intemperate youths, whose excesses he even shared, but he had a real experience of conversion and a subsequent lifetime of devoted and effective Christian service. In a quarter-century of work on the South China coast Morrison laid a literary foundation for the Christian invasion of China and set in motion revolutionary influences which continue to this day. "Mighty oaks from tiny acorns grow," and just as a tree with shade-giving branches comes from the little mustard seed, so the work of one man in China has cast a lengthening shadow which extends throughout that mighty nation. Here again the seed was planted and replanted with far-reaching effects. How it flowered among such leading Chinese as members of the Soong family has often been told.

During the past century, Baptist pioneer missionaries established strong work in China, especially along the coast in great cities like Shanghai and Canton.

So great have been the opportunities and needs in such coastal centers that the organized work of our denomination has not penetrated permanently far into the interior. Chengchow (Jung-jo) in the north and Kweilin (Gway-leen) in the south were about as far westward as organized work proceeded prior to the war, though there were those who dreamed of being able to "go west" for the Master. Just as persecution in apostolic days helped spread the word, so the conflict in China served to carry the seed of the gospel farther afield. The historian, Luke, tells us, that "they that were scattered abroad went everywhere preaching the word"; and so it proved in wartime China. As throngs of Chinese moved westward in one of the greatest treks in history, Christian witnesses went with them. Their American co-workers dreamed of establishing organized work somewhere in West China, but the actual beginning of formal work there by Southern Baptists opened up in an unexpected time, place, and manner.

### 2. *The Mission in Tsunyi*

A welcome stop on my truck-driving route was the city of Tsunyi (pronounced Dzoon-ee). It is one of the biggest cities in Kweichow (Gway-jo) province, which is among China's poorest provinces. A proverb correctly states with regard to Kweichow: "No three days without rain; no three *li* without a hill (a *li* or "lee" is a third of a mile); no three men with a dollar to spend." Weeks sometimes pass without sight of the sun, and a gray blanket of cloud seems to cover everything. Then a misty drizzle will turn the roads into channels of mud through which struggle dilapidated trucks and donkeys loaded down with coal. However, the coming of spring is liable to bring scenes of sur-

passing beauty, as rain washes the cobblestones clean and then gives way to the sun, while pink peach blossoms come into view.

A hundred miles north of the provincial capital, Kweiyang (Gway-yang), appropriately called "Precious Sunlight" because there is so precious little of it, is the city of Tsunyi. The haven there to which we would go was the compound of the China Inland Mission. Its resident missionaries during the first years of the war were three fine New Zealanders: Hector Hogarth, Trevor Gibbs, and Mrs. Gibbs.

Guarding the compound was an enormous dog, whose bark, fortunately, was worse than his bite. Most of the times I went there I found these missionaries busy in the Lord's work, just getting ready to leave for some important meeting or engagement but never too busy for a warm Christian welcome and some delicious "home-side" food. From the goats on the hillside came milk. There were honey and oatmeal from the near-by countryside, and real toast (an unusual treat) with peanut-butter ground out on crude stone mills at home.

They were hungry for news of Baptist work around the world, for they themselves were Baptists. Brother Hogarth and I would walk around the dark streets of this heathen city discussing the sort of hymns we Baptists sing in America and the way we carried on the work of the churches. We would have prayer together. Whenever possible I would spend the night on this compound.

(1) At Mr. Hogarth's request, I provided the name of the Southern Baptist treasurer in Free China, Dr. Robert E. Beddoe, and they corresponded. When the Japanese staged their successful invasion of Kweilin, this last Southern Baptist stronghold in Free China

had to be evacuated in July, 1944. As Dr. Beddoe flew out, one of the last to leave, his heart at first was filled with discouragement as he thought that organized work by our missionaries in China might virtually come to a temporary standstill. Then, while his plane was high in the air, he thought of Tsunyi and wondered whether it might provide a possible place for the evacuated Baptist missionaries to work, at least temporarily. He conferred with officials of the China Inland Mission, whose minds already had been partially prepared for such a step by a missionary who had previously discussed the possibility of Southern Baptist work in China's far west. As a result, it was arranged that the C.I.M. missionaries in Tsunyi would transfer to other stations and Southern Baptists would take over their work on a temporary, wartime basis. So it was that eight Southern Baptists, most of our missionaries left in Free China, worked in Tsunyi, for a few months.

(2) The vanguard arrived in Tsunyi the fourth of July, 1944, and soon the station was complete, with Dr. Buford L. Nichols as chairman. Here, in addition to doing rural evangelistic work at near-by T'uan-ch-i (pronounced Twahn chee), he taught, preached, and helped organize the undertaking. Associated with him were missionaries Manly W. Rankin, who taught English in the military language school; Lucy Wright, who worked in her clinic from sunup to sundown; Wilma Weeks, specializing in youth work along with Rose Tung, a Chinese music teacher who later went still farther west in home missionary work; Ruth Pettigrew, who worked with the women; and three who taught English: Lorene Tilford, Auris Pender, and Jessie Green. That was the temporary and effective set-up.

These missionaries found here a spiritual atmosphere in which they felt at home, a little Baptist church

whose members believed much as they did. In a short time a splendid work was being done that made a real impression on this teeming Chinese city. There was a continual feeling of uncertainty as the Japanese advanced steadily. Finally, in line with advice from the United States Department of State, the missionaries reluctantly decided to evacuate Tsunyi also. Traveling as truck passengers, sitting atop their baggage, five of them came up to Chungking and from there flew out over the Hump into India about the middle of December. They were missionaries Weeks, Pettigrew, Pender, Green, and Manly Rankin.

(3) Of those who remained behind, Dr. Nichols went into uniform as a member of a liaison group training interpreters for the Chinese army. In this he was joined by two other Southern Baptist missionaries, John Arch Abernathy and Charles L. Culpepper. The Baptist church at Tsunyi was left in the hands of the Chinese pastor, Chang Tung-kuang (Jahng Dohng-gwahng). The China Inland Mission later decided as the war ended, that they would take up the work again. But the results of our work did not end. For a short time and on a small scale, we Southern Baptists were established in *real* West China. By other Christians already there, we have been encouraged to work in this region. It does not seem likely that we will permanently withdraw at a time that calls for expansion. With countless millions in this vast area still not reached by the gospel, we should occupy parts of this great harvest field.

### 3. *The Church in Chungking*

Built on bluffs overlooking the junction of two rivers sits the city of Chungking. To the northwest are the flat, gray plains of the Chengtu basin. To the south-

west are red hills which rise higher and higher until they reach the giant Himalayas. Here is one of the world's worst climates: hot, muggy, and sticky in the long summers, with a damp, penetrating cold in the winters. Only for a brief period in the month of March are the days and nights enjoyable. This city was the Chinese capital during seven weary years of war. Over the rubble of the early bombings there grew up, phoenix-like, an even greater Chungking. Some of the buildings were quite imposing, especially a gleaming bank building of yellow and black; also the snow-white American embassy atop a grassy hill. Alongside all this modernity, relics of the old China persisted: coolies with bulging muscles still toiled up and down the countless stone steps carrying buckets of water for household use or supplies from boats by the riverside.

Secular history may not soon record it, but in this city, too, was made a beginning in 1944 that may have far-reaching effects. Miss Lorene Tilford tells us that here, on a cold December night, a handful of Baptists met in an unheated room, lighted only by a flickering candle. All around were uncertainty, darkness, and confusion, verging on panic as the Japanese continued their advance. In a spirit of faith, these leaders decided to plan organized worship immediately for the people in this capital city. Soon worship services were being conducted in quarters rented from the Seventh-Day Adventists.

Chinese Baptists from "down-river" cities like Shanghai gave enthusiastic support in these gatherings for fellowship and worship. In the spring of 1945, the group moved to a more permanent location in a new Lutheran office building. There assembled Chinese representatives from all over East China. In the new

quarters were located a thriving student center, a growing circle of worshipers, and then a number of students requesting baptism. *But, there was not a single church connected with Southern Baptists in all of Free China into whose fellowship these candidates could be baptized!*

It was apparently in "the fulness of time" that the First Baptist Church of Chungking was organized on July 15, 1945, with thirty-two charter members. These represented some of the oldest and strongest Baptist churches in China connected with the Southern Baptist Convention, all of which were then in territory occupied by the Japanese. Faith, courage, and vision again were manifest as this historic step was taken. Once more the seed had been planted in West China; another good beginning had been made. A Baptist preacher from the east, the Rev. Wei Tan-chen (Way Don-jun), was called by the church to be its pastor at a salary of $60.00 a month (United States currency). He accepted joyfully, feeling that God was leading him especially into this work. Faithfully standing by him were missionaries like Dr. Hipps and Miss Tilford.

Then came the end of the war, with much shouting and jubilation in Chungking as elsewhere in the world. There was a great exodus of wartime refugees returning to their former homes in the east. But some stayed behind to carry on the work so nobly begun. Among those who went back east are some who long to return west and help carry on Christian work in this great area. Some will probably want to establish branches of their business concerns in western cities like Chungking and Kunming. As commerce flows westward again, surely Christianity should not lag behind. Here is a vital new China, its resources virtually untapped, its

spirit not chilled to dullness by the blighting hand of the invader.

### 4. *"A Dream Which Southern Baptists Can Make Come True"*

This is the heading of a series of proposed projects that were published through the Southern Baptist Convention, outlining what could be done if fuller financial support were given. Dr. T. B. Ray, in his book entitled *Only a Missionary,* wrote: "We should not make the mistake of thinking only in terms of our long-established fields; our duty cannot be confined to the few fields our Foreign Mission Board has already entered. There are vast multitudes in the regions beyond the borders of our missions for whom no gospel provision has been made. Even our splendid and extended work in China lies in only six of the eighteen provinces, and at least half of the vast population of China lies outside the plans of any mission board." Even today that might be considered a conservative appraisal.

One dream that Southern Baptists could make come true would be the establishment of work in real West China. A more strategic center than Kunming hardly could be found for influencing this entire region.

During the Second World War our missionaries in China were debating whether to stay, go west, or return to the United States. The time did not seem ripe to go west. Today conditions once more are disturbed by war. Secretary Cauthen has said: "We do not have a situation demanding evacuation of missionary personnel from China, but as safety requires, some men and women are being evacuated to other sections of China. It may be that this is our time to penetrate

the southwest and far west territory we have never been able to reach."

If the dreams of missionary leaders for a Southern Baptist program of 1,750 missionaries and an annual budget of $10,000,000 materialize, a real project might be undertaken. In case that sounds like a lot of missionaries, suppose we figure the number of missionaries we would have in foreign fields if we had the same proportionate number that other denominations do. If we kept up with the Northern Baptist Convention, we would have not 650 missionaries as we do, but 2,220; with British Baptists, 3,750; with the Methodists, 1,020; with the Presbyterians, U. S., 3,480; with the Presbyterians, U.S.A., 3,900; with the Congregationalists, 2,400; with the Episcopalians, 1,350; with the Disciples of Christ, 780.

As for the annual budget, we would have not four million or so as now, but an annual budget of over $180,000,000 if we gave like the Seventh-Day Adventists, or over $66,000,000 if we gave like the Ohio Friends (Damascus), or more than $24,000,000 if we gave like the Nazarenes, or $18,000,000 if we gave like the United Presbyterians, or about $11,220,000 if we gave like the Northern Baptists.

## Part II

## *BECKONING: WHAT CAN BE DONE*

The world watched with wonder the "birth of a nation," the emergence of a new Free China in its far west. To be sure, it was not a wilderness like North America's West used to be. It was a land long populated by industrious Chinese who, centuries ago, had built

up teeming cities and marvelously irrigated farms. However, its people had comparatively little contact with East China or the rest of the world. In Yunnan province they were lethargic from high altitudes and opium; in Kweichow they were poor; and in Szechuan they were provincial though proud. This area is unsurpassed for physical resources and natural beauty. It is the land of cascading waterfalls, colorful foliage, mighty rivers, and soaring mountains lifting range after range up to the heavens. From the hilltops, the rice fields far below appear like a green patchwork quilt. Tigers still can be seen from the main highways.

The potential water power is practically limitless. Coal abounds in the hillsides; and it is said that where there is coal, there is oil. There are places where coal seems to burst forth from the earth as in parts of eastern Kentucky, but in West China comparatively little effort has been used so far to mine it. A believable story that when the hot ashes from a charcoal truck were dumped onto the highway, the roadbed, which actually consisted of coal, caught fire! Far west, up the long panhandle of Kansu province, oil has been found and refined on a small scale to power a few of the engines of China.

### 1. *Kunming: Gateway to the West*

Every time I entered Yunnan province ("south of the clouds"), it gave me a thrill and lift of spirit. Usually I arrived by truck from misty Kweichow (Gway-Jo). Behind us would be many a mountain range to whose summits we had laboriously crept at a walking pace, and many a river valley to whose depths we had plunged at a death-defying speed. Behind us the air was heavy and wet and skies were gray. Then, as we

approached Yunnan, the clouds would begin to break. We would rock along through lonesome meadows on tablelands that seemed to be the roof of the world, as little white clouds like bits of fleece scudded across the road before us, driven by the winds. Then, rounding one last crest, the whole sky would seem to break open and the red plateaus of Yunnan would be spread clearly and invitingly before us. The thin, keen, dry air came to be like a tonic, and beautiful vistas were etched on the landscape. Rolling along with comparative ease, we would come to Kunming, key city of West China and gateway to the neighboring lands.

The more common approaches are from the south and west. Many of us flew to Kunming from "over the Hump." Our plane would rise swiftly from the humid plains to snowy Himalayan summits twenty thousand feet in the air, at which rarified atmosphere some of us passengers would gasp for breath or "pass out cold," and fountain pens would spurt ink with the rapid fall in air pressure. Then our plane would arrive at what was termed in wartime "the world's busiest airport." We would find ourselves sailing earthward with ears popping and stomach left somewhere up in the clouds, but with our feet soon shakily planted on the good earth of China.

Another common route was to come by car or truck from British-controlled Burma, proceeding northward from the port city of Rangoon "on the road to Mandalay," and then eastward to Kunming past its beautiful West Lake. A third approach is from French Indo-China to the southeast, coming from the capital city of Hanoi by a narrow-gauge French railway.

The colors in Kunming are rich and strong. The red clay of the mountainsides, the deep blue of the skies, the dark green of the mustard plants with their yellow

seed are all illumined by steady golden sunshine. A proverb well describes the climate: "Springtime all year 'round, but cold when it rains." Only in summertime is the weather disagreeable: then the rain comes down in torrents and the air is chilly as clouds blot out the sun. But in the other three seasons it is almost invariably clear: the sunlit days demand thin clothing, while the cool nights call for blankets. Long ago the city itself was well laid out by a homesick exile from Peking, who sought to imitate some of the beauties of China's ancient capital. Its cobblestone pavements prove "jigglesome" for jeeps, but the streets are broad and could be made into magnificent thoroughfares with a concrete covering.

Most of the buildings seem well-constructed, while some of the residences on the outskirts are unusually beautiful, both in their architecture and landscaping.

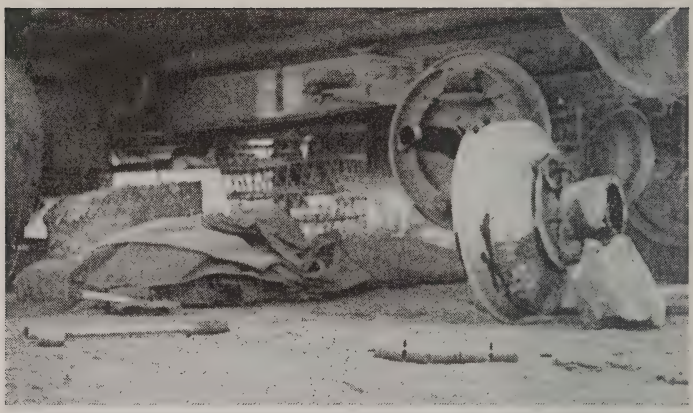
Rags and riches rub shoulders in sharp contrast among the 150,000 who make up Kunming's population. French Catholics and various Protestant groups, including the Y.M.C.A., have strong work here, but there is no Baptist church. Yet it is a city with a population equal to that of Fort Worth, Jacksonville, or Nashville. Years ago, Dr. P. H. Anderson longed to establish work here for Southern Baptists, but the way did not open. When the war transformed this into one of China's most important cities, many of the other denominations already were in "on the ground floor" and could expand their ministries to the incoming multitudes. To be sure, Southern Baptists were represented here for a time by Chaplain James Tull, of the Fourteenth Air Force, and Missionary Strother as a contract chaplain and acting mission treasurer, but no organized denominational work was instituted. Dr. Robert B. McClure, sandy-haired Canadian missionary,

has described sections of Yunnan as being among the most challenging mission fields he knows.

As the meager sums for missions are parceled out, it may be that other cities with larger populations will get priority, for the term "overchurched" has even been used with regard to this city. Yet this is dealing only in terms of comparative need and husbanding of limited resources. Surely Southern Baptists will share the Master's sentiments and be moved with compassion as they view in their minds' eye the spiritually hungry multitudes of this heathen city. Truck drivers, university students, merchants, innkeepers, artisans, visiting farmers—what a motley throng await the gospel here!

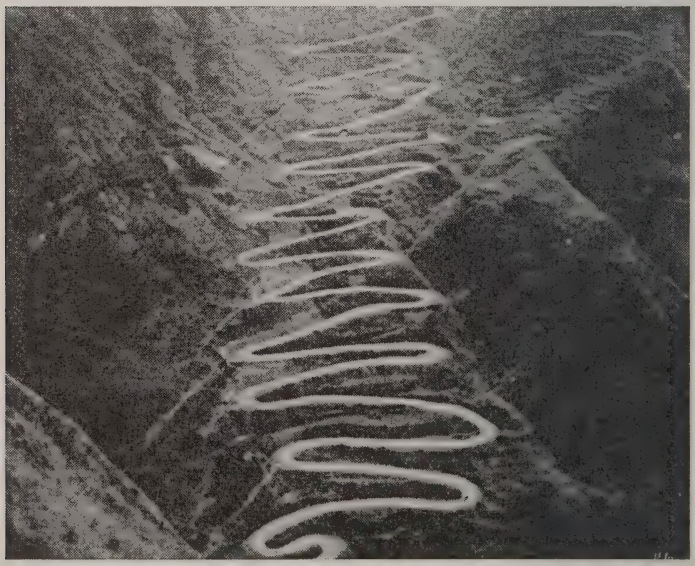
### 2. *A Trip Up the Kunming-Chungking "Highway"*

The so-called "highways" of West China appear on the surface to be dirt roads like some second-rate country detour. They apparently follow the old donkey trails up hill and down dale. However, when the rugged terrain and primitive building methods are considered, those roads are seen to represent remarkable feats of construction. It is hardly an exaggeration to say that Chinese coolies "scratched them out of the hillsides with their fingernails." "Coolie," the Chinese word for common laborer, is composed of two elements signifying "bitter strength." Most of the mountain ranges of the provinces of southwest China (Yunnan, Kweichow, and Szechuan) run north and south, as do the principal rivers (except for the mighty Yangtze). So it is that the construction of a road eastward from Kunming to Kweiyang, across these mountain ranges, was a tough job.



AN AIRPLANE VIEW OF THE BURMA ROAD

"The stranded crew . . . slept, as was their custom while 'on the road,' beneath or in the truck." Shallow, crude ditches would carry rainwater around the sleeping bags. Rocks held up the truck's rear end.



*Photo, Courtesy of* UNITED SERVICE TO CHINA, INC.

"Better drive slowly down these twenty-four bends," an Englishman cautioned. "I have seen a truck carrying gasoline leave the road toward the top of this mountain and crash like a bouncing ball of flame to the valley thousands of feet below." This is near Annan on the Kunming-Chungking Road.

(1) The work was largely done by farmers recruited along the way. The only modern aid to road building was dynamite. This helped both to blast out a way for the road and to provide rock for its foundation and surface. No pneumatic drills were used to place the charges but rather iron bars were laboriously driven into the rock by innumerable blows of sledge hammers wielded by workmen. Then passers-by would be warned, and dynamite would send stone and dirt hurtling through the air. The boulders would be broken up by sledge hammers into usable chunks for the road's undersurface. For the topping, smaller rocks would be broken up into pieces by myriads of coolies, who wielded their small hammers by the roadside. These smaller bits of rock would be put into place by more coolies, who carried them in small baskets suspended by ropes from each end of a pole on a man's shoulder. This also was the way dirt was carried. Sometimes men would drag a huge stone roller along to press the stones into the surface; sometimes this would be done by the passing trucks, whose tires often would be slashed by the knifelike sharpness of some of the stones. Crude methods like these were effectively used by a half-million coolies recruited by Governor Chang (Jahng, now premier) to build the network of B-29 airfields near Chengtu. The amazing work done there won the admiration of American airmen stationed in the area.

One of the reasons for the rapid spread of Christ's "good news" in the first centuries after his ministry was that missionaries could use the fine system of roads in the Roman Empire. Christians in China today should use the available roads in the extension of God's kingdom. As Isaiah cried: "Prepare ye the way of the Lord. Cast up (grade up) the highway; gather out the stones; lift up a standard for the peoples."

Were you to visit West China, you probably would travel from Kunming to Chungking on such roads as these. You might hear from a friend's friend of a certain truck due to travel this road on a certain day and arrange with the driver to ride on it. The departure probably would be delayed several days because of additional repairs needed on the engine. Finally you would leave, precariously perched on top of an overloaded truck, along with fifteen or more other riders. This would make a load of at least three tons on a chassis designed to carry half as much, over concrete highways.

Down the picturesque streets of Kunming you would rattle, only to be halted at the outskirts by officials of the omnipresent "checking station." Here various permits and papers would be inspected and taxes would be paid on the cargo and (supposedly) the passengers. Your truck would be liable to break down at almost any time on the trip, perhaps in deserted mountains, but with good luck it would continue to roll along through rice fields tilled by patient, barefooted peasants, and through many a populous city. (For notes on distances and populations of places along your prospective route, see Appendix A.)

The first night might see you a hundred miles down the road in a city whose name is spelled Kutsing but pronounced Chue-jing. You could almost imagine being in a city of medieval Europe as you walk along cobblestone streets, which are lighted only by flickering candles placed in the restaurants and shops along the way. Around the old city you would see a wall to repel marauders. Here is one of the few stops where you probably would not have to spend the night sleeping on the truck or scratching away in a bug-ridden "hotel," because, whenever possible, travelers like you could en-

joy the hospitality of the Friends Ambulance Unit in its hostel there. However, no regular mission society had foreign personnel stationed in this populous city; nor could a church building be found a few miles up the road at the city of Chanyi (pronounced Jahn-ee or John-ee). Near this fighter base, where hundreds of our American airmen were stationed during the war, the highway branches, the left fork going northward to Luhsien (Loo-shien) on the Yangtze River and the right road (which you would probably take) continuing eastward to Kweiyang. (Gway-yang)

Only after going through another populous town and village would you have found a family of foreign missionaries stationed: in P'anhsien (Pahn-shien) the China Inland Mission was represented by a delightful Swiss couple. The preacher, who once was a captive of the Communists, would have joined his wife in welcoming wayfarers like you. After supper hymns would be sung to the accompaniment of a small organ.

From here the road eastward climbs up in earnest, crosses the border in Kweichow province, passes a good-sized town named P'uan (Poo-ahn), descends to a river valley or two, and then climbs up the famous "Twenty-four bends" to the rocky city of Annan. This last-mentioned stretch of road represents a remarkable engineering feat. The highway ascends a rocky cliff that is practically perpendicular. The hairpin bends proved too sharp for the ten-wheel American trucks; so in 1944, the road was widened. Many of us who drove over that highway had never expected to visit those parts; and you, too, may someday find yourself traveling that same road.

Annan is a city of rock dwellings perched atop a rock; any direction from there was down. Climbing up

to the city we drivers might well be concerned about our carburetor, but going down all we need worry about was our brakes. Annan was a halfway stopping point for us truck drivers between Kunming and Kweiyang. This was one of only two or three places along the road in which we could find a good hotel. These hotels were run by China Travel Service under the leadership of a good Baptist layman and former teacher of mine, Mr. Pan En-lin (Pahn Un-leen, Pan being the surname). If some of us drivers were not familiar with the bill of fare, it often happened that we would order nothing but a dozen eggs for breakfast, half a chicken for dinner, and the other half for supper, thus giving the local poultry business quite a boost.

Several of the near-by hills were dotted or topped with rocky forts. During the latter war years, there was an American hostel in Annan, and several excellent truck mechanics; but here, too, we found no Christian church. The C.I.M. had missionaries visit this city, but none located in it permanently.

From this rock city we drivers could release our brakes and roll down rugged mountainsides (a boon for weak batteries) most of the way to the mighty, swirling P'an River. Up on another range is the teeming city of Yungning (pronounced much as it looks, strangely enough); just beyond them are three other good-sized towns. Near the first is a golden valley, above which is perched on the mountainside a village of Miaos (like a cat's meows), a tribe of people with fine features, wearing beautifully embroidered blue clothes and silver ornaments, people whose language and customs are quite different from the Chinese. The second town is located at the site of one of the world's most magnificent waterfalls. My pictures of this town are marred by two ugly recollections: one is that there were rumored

to be thieves here who were liable to steal anything left unguarded; the second was the gruesome sight of starved soldiers who had been tossed off to the roadside just outside town for the crows and dogs to work on. The third city, Chenning (Jun-ning) was supposed to have a Roman Catholic mission, but I never saw a priest or missionary stationed there.

The rest of the road gives more cause for encouragement from the viewpoint of Christian work. A strong program is carried on by the C.I.M. in the big city of Anshun (pronounced Ahn-shwun); this mission also has a station at the next town of P'ing-ba. From there it is a short run to the provincial capital city of Kwei-yang (Gway-yang), with its population of 107,498. Here you would find better places to stay and see that a few denominations have work established; yet Southern Baptists have sent no representatives to this city, which is as large as Charlotte, Knoxville, Sacramento, or Tampa. Should we not be concerned for this northern prong of the Burma Road, not only because it was part of China's life line in desperate war years but mainly because countless souls along it are in need of the Christian message? Some of the townships just in the four hundred-mile stretch described have populations totaling two and a half million people, yet, in only five of the seventeen cities on this route have Christian missionaries come from overseas to minister to this needy people.

Two millenniums ago the then old words of the prophet Isaiah were quoted to describe the preparation made by John the Baptist for the coming of Christ: "Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Yet what have we done

to prepare the way for Jesus Christ's return if he should travel down this road? What voice out of our great denomination has proclaimed the gospel message here?

(2) *The Last Lap.*—The three-hundred-mile section of road from Kweiyang northward to Chungking presents even greater possibilities for Southern Baptist work than the area just described. In fact, other denominational workers and leaders have encouraged Southern Baptists to go up in the name of Christ, and possess the land on the highway south of Chungking. The Master would say again today, "Lift up your eyes and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." On this road are thirty-two cities, towns, or villages, eight of which have large populations. If you continue your journey to Chungking by traveling up it, you would come first to Hsifeng (Shee-fung) and then, past rolling hills, to the city of Tsunyi, in which were witnessed the Baptist beginnings described earlier in the chapter.

About midway on the Kweiyang-Chungking Pike you would see the populous city of T'ung-tze (Toong-dz), a thriving marketing center at the heart of flat and fruitful plains. Your next stop probably would be in the city of Sung-k'an (Soong-kahn), nestled at the foot of a great mountain, cooled by steady breezes and bounded on one side by a clear stream with its pebbly beach. It was considered big enough to have foreign personnel stationed here to help with the servicing of trucks, but there was no missionary. The road would take you through many villages and a few larger towns like Tung-ch'i and Chi-chiang (Doong-chee and Gee-jiahng); then your truck would roll downward through

red hills to your immediate destination, Chungking, the wartime capital.

*Photo, Courtesy of* UNITED SERVICE TO CHINA, INC.

**In the bracing atmosphere of this West China "Land of the Sky," two mobile surgical trucks rumble across a shallow stream toward a near-by Christian hospital for the relief of suffering Chinese.**

This is a city with a prewar population of 635,000, with no Southern Baptist missionary stationed there. It is situated in a province larger and more populous than France. Szechuan has over fifty million residents; Kweichow and Yunnan have about ten million each; their combined area is almost exactly the same size as all the states of the Southern Baptist Convention east of the Mississippi but with three times the population. This southeastern section of the United States contains the majority of the six million church members, twenty-six thousand churches, and nearly as many ministers connected with the Convention. In China's southwest provinces is only one church, and no missionary connected with the Southern Baptist Convention.

May more men and women be called and be ready to go to the places of greatest need!

3. *The Chungking-Chengtu Highway Likewise Beckons.*

Another beckoning road is the Chungking-Chengtu Highway, with its two forks rejoining in the latter city, but this already has been partially occupied by such missionary organizations as those of the United Church of Canada (with medical work especially strong in this area), Northern Baptists, and the ubiquitous China Inland Mission. Even in this area, though, I saw many teeming cities with no missionaries. All in all, perhaps the most promising field in West China for Southern Baptist missionaries is the highway south of Chungking for about two hundred miles. As a matter of fact, they could probably work throughout Kweichow (Gway-Jo) province in close harmony with the C.I.M. missionaries already there, most of whom are Baptists themselves. The latter have done marvelous work in evangelism but have not concentrated so much on educational work. Southern Baptists could go in with the same evangelistic Christ-centered, Bible-believing emphasis, but could supplement the primary task of evangelism by setting up schools as well for the training of Chinese Christian workers.

In World War II, most of the other leading denominations had vantage points in the west to which they could withdraw their personnel. Southern Baptists were not so fortunate, but they enjoyed instead the hospitality of Christian brethren who already were established in the west. God forbid that this world should see another major war. Should it come, however, East China is almost sure to become a battlefield again, and strongholds in West China might prove strategically indispensable to missionary personnel, even

while light is being shed abroad on the peoples there who still sit waiting in darkness.

The opportunities for pioneer mission work in this area are limitless. The obstacles and problems which do confront us should serve merely to challenge us to greater and more prayerful efforts to extend the kingdom of heaven. Joshua urged the occupation of Canaan, a land flowing with milk and honey, even though difficulties did exist. In the same spirit, we should today march on to new heights of conquest, depending always on the empowering Christ, who said, "With men this is impossible, but with God all things are possible."

Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home.
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

Lead on, O King Eternal,
Till sin's fierce war shall cease,
And holiness shall whisper
The sweet Amen of peace;
For not with swords loud clashing,
Nor roll of stirring drums;
With deeds of love and mercy,
The heavenly kingdom comes.

Lead on, O King Eternal,
We follow, not with fears,
For gladness breaks like morning
Where'er thy face appears;
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might.

## OUTLINE OF CHAPTER V

*Feeding—*
*The Manifold Problem of Relief*

INTRODUCTION: The Biblical Basis

Part I. Existing Needs

1. Food: Starving Multitudes
2. Clothing: Tattered Wedding Dresses
3. Shelter: Homes of Straw
4. Transportation: Human Burden Bearers
5. Medical Care: Unburied Dead on the Streets

Part II. Meeting The Needs

1. Direct Relief: Feeding the Multitudes
2. Caring for Orphan Children and Aiding Students
3. Carrying the Precious Supplies
4. Doctors in Action
5. Helping the Chinese to Help Themselves

Conclusion: The Rewards of Bearing Our Brothers' Burdens

Chapter V

# Feeding

## *THE MANIFOLD PROBLEM OF RELIEF*

One of the most essential elements of Christianity is that those who are materially blessed are to help their less fortunate brothers. God himself promises rich spiritual rewards for those who help the poor, and thunders denunciations on the wealthy who withhold assistance from the needy. As Jesus "went about doing good," he ministered to the physical as well as to the spiritual hunger of men. The early Christians, notably Paul and James, laid much stress on relief work.[1]

A recent cartoon depicting a bloated Uncle Sam stuffing himself while an emaciated overseas waif looked on hungrily was captioned: "No one loves a fat man while half the world starves." We Americans need to realize again and again that our abundance comes through the goodness of God and not merely as a result of our own efforts and skills. Not only is it our Christian duty to share this plenty with hungry millions such as some of us have seen abroad, but it is common sense as well.

Imagine a bakery with display shelves loaded with bread, cinnamon rolls, pies, and other pastries. Inside, the baker, his family and friends are gorging on these delicacies; outside are walking skeletons avidly eyeing the bread, but with no means of procuring any. Then one day a starving soul, tormented by the wails of his hungry child, hurls a brick through that window, so

[1]Note the brief summary of biblical teachings on this important subject, Appendix A.

that he and his fellows can storm the bakery and help themselves. Hunger does drive men to desperation.

We must share, and yet no one can say that continual handouts are the final answer to the problem. In 2 Corinthians, 9:9-10, Paul mentions not only bread for food but seed that can result in future crops. Thus a well-rounded, divinely approved program for aiding the fallen includes not only relief but rehabilitation; both in Proverbs and in the writings of Paul, able-bodied men are told to work for a living. Today's true Christian, then, will go to his brother who is helpless, overcome by robbers, or flood, or famine, or war, and tell him in effect as he aids the victim: "Let me help you to your feet; here is bread to restore your strength; here is seed to sow for your future needs; I will help you plow and sow. If you need any advice or future assistance, just call on me. May your harvest be a great one."

## Part I

## *EXISTING NEEDS*

Jesus in his picture of the last judgment, re-emphasizes that true Christians are to meet their fellow man's physical needs, including those of food, shelter, clothing, and medical care. When larger areas were involved, as when Joseph in Egypt relieved the needs of his faraway father, and again in apostolic times when the Macedonians relieved the Jerusalem Christians, there was the further problem of transportation. The basic need in a large land like China, then, is fivefold: to feed, clothe, shelter, transport, and heal. Some of the people live quite comfortably, but proportionately these fortunate ones are few.

(1) *Food* for China's hosts always has been scarce and becomes especially so in times of national disaster such as war or famine. This is not because the Chinese are lazy. That they are industrious is shown by the fact that they have terraced and put into use as rice fields, the steep hillsides that less desperate people would scorn to use. These people have been more or less on the verge of starvation for centuries because of two factors. One is the lack of arable land for such a vast population. China has over three times the population of the United States; its area is larger but at least half of it is difficult or impossible to cultivate because of mountains, deserts, and cemeteries. A second reason is found in the primitive methods of agriculture: using water buffaloes to pull crude wooden plows, it takes fifteen Chinese farmers to produce as much grain as one American farmer can raise with the latter's tractor, good land, and improved seed.

Former President Franklin D. Roosevelt once said that one-third of our nation was ill-fed, ill-clothed, ill-housed. Certainly every effort should be made to improve the standard of living for the less fortunate in our own nation. But, compared with the majority of the Chinese, even our poorer people often live almost luxuriously. Our army privates may fare better than the Chinese colonel. Traveling alongside some Chinese soldiers for days, I observed what they ate: a bowl of red beans in the morning and another bowlful in the afternoon. One day I saw a sight that filled me with hot indignation. About ten soldiers were resting in the shade—two noncommissioned officers were fairly plump and well fed, but the others were living human skeletons, their gray skin hanging on their bones and a look of exhaustion and hopelessness on their faces. There just was not food enough to go around. Those giving relief

also need to help administer it in such a way that aid will go to those who need it most.

Not only war but also famine tips China's delicately balanced scales in favor of death. When locusts, drought, or flood cause the loss of a crop, millions may die. In 1943, such a disaster compounded the misery in Honan province. Starving children roamed about, their arms and legs like pipestems, their abdomens bloated by near starvation. One baby was found still nursing from his mother who had just died of hunger. Some brave souls, like our own Baptist leaders who, only after insistent questioning, mentioned their plight, lived for a time on roots and bark. We who have always been able satisfy our hunger cannot even comprehend the suffering through which they passed, but we can resolve to do our share to prevent their walking those pathways again. Some of our finest leaders died of tuberculosis which in China is usually caused by malnutrition.

One missionary reported a sense of shock at coming home from a land of starvation to find "overstuffed people, sitting on overstuffed chairs, stuffing themselves." Complaints were heard about sugar rationing and the scarcity of bacon. You and I are liable to remark around suppertime: "I feel famished; I haven't had a thing since dinner but a ham sandwich and chocolate milkshake." Surely God expects us to eat what we need to be strong in his service, but he also expects us to share our bounty with the needy. In China, baskets were held out to catch the leftovers poured out from the American army garbage cans. In Italy, the poor were fed a rich broth boiled up from practically everything not used in the American army mess halls. While millions starve, potatoes are destroyed here and grain rots on Argentine docks, as the ships which might

take food abroad are lying idle. If we cannot do, on a large scale, what we should like to do to relieve such misery, we can at least send food packages to other lands.

(2) *Clothing* is another basic human need. Yes, the clothing situation has been somewhat tight over here, and I managed to pick up only about a half-dozen white shirts, and wouldn't mind some more; the old coat is getting ragged in spots, and the Sunday shoes are cracking a bit. Yet such trifles as these should not be mentioned in the same breath with the appalling problem of covering the nakedness of freezing people.

When Chinese war refugees died by the roadside, their clothes were stripped off to give warmth to the living. In Shanghai, trucks used to traverse the streets, before people woke up, to pick up the bodies of half-naked coolies who had frozen to death during the night. I have seen old women clothed in rags, patched innumerable times, their wrinkled bodies showing through holes in all that remained of a wedding dress, which

**This is the crude method of farming still followed throughout China, as a rudely-clad peasant laboriously breaks up the good earth with a wooden plow and an ox.**

may be the only new dress such a person ever owns. Common clothing for a ricksha coolie is a pair of cotton trousers and straw sandals. And yet one reporter told of "surplus" army leather jackets being slashed and destroyed for "lack of storage space"; and accounts are heard of woolen uniforms being burned because they had become slightly damp and mildewed.

Are the Chinese trying to clothe themselves? They are, but under difficulties. In old China, local needs were locally met, and village looms provided the crude blue cloth which covered the peasantry. However, an increasing part of the demand was met in the mills which grew in Shanghai, as sweat-shop labor, exploiting women and children, produced large quantities of cloth. Then the Japanese seized these mills and, for the duration of the war, shut off the usual source of supply. The

**Part of the task of helping rebuild China is that of restoring destroyed school and university property. Viewing the wreckage here in Chungking are President Henry Lin of the University of Shanghai and Dean Robert Sheng of the University of Soochow.**

beleaguered Chinese kept wearing their old clothes or turned out what they could on small looms, co-operatively operated.

(3) *Housing* presents another serious problem. It is bad enough here, where not a bomb has fallen. My wife and I rather felt rather cramped when we had only a single, small room. It is a shame when returning veterans have to park in a park because they cannot dig foxholes in concrete sidewalks nor help the hardened hearts of men. Yet, imagine how infinitely worse the problem is when it is compounded by the wholesale destruction of cities by bombing.

In Kunming, my English companion and I left the restaurant when we saw smoke billowing up, and hurried to a burning building. Amid charred and falling timbers we helped the families move their belongings out into the street; we gave the firemen what help we could as hoses sought to control the fire and prevent its spread. The burning house was doomed. The next morning I went by again and saw that nothing was left of the house but a pile of smoking rubble. Yet on top of it the homeowners had erected a lean-to made out of bamboo matting and partly burned poles. There they were bravely preparing food on a crude, camp style stove made out of old bricks salvaged from the pile. "Be it ever so humble . . ."

In Chungking, squatters had built crude shacks atop a pile of bombed rubbish. When we came along to erect a house there, these squatters had to move. Their "homes" consisted of bamboo poles at the corners, split bamboos interwoven for the walls, and thin paper pasted on the inside. The roofs were of straw. Where they drifted off to I never found out; and yet some of them were well-dressed and had evidently seen better days. One little girl was most fancily attired in a white fur

coat. Quite a proportion of Chungking's population consisted of floaters. Many of them camped in these thatched bamboo huts on the edge of the river when it was low; when the waters rose they took up their homes by colonies and moved to higher ground.

I spent one night in the kind of straw hut which is the only home many farmers know. "Sack-hound" though I habitually am, I didn't sleep a wink. The only thing between me and the cold earthen floor was a scratchy, hairy Chinese "raincoat." In the room next to me, pigs kept snuffing around, and there also were some chickens in the house. (The Chinese written symbol for "home" is a pig under a roof). Chimneys are not used in such homes; smoke from the "cook-stove" filters through the straw roof as the cook, eyes smarting with tears, tries to prepare a simple meal. Often a spark gets loose, and the house burns down. The woebegone family, salvaging the iron pot, gather up more straw and build again. To be sure, these are the homes of the poor; but in China, as elsewhere in the world, the poor are legion.

(4) *Better transportation* is one of China's most acute needs. One province can be enjoying a bumper crop while the adjoining province, famine-stricken, is suffering for lack of swift, large-scale transportation facilities, to move food in or to take starving people out. Relief officials were distressed when supplies accumulated in Shanghai warehouses instead of being swiftly moved to the interior. And yet China has no fleets of trucks, nor trains of freight cars such as we have to whisk masses of supplies over great areas. The commonest way to move anything there still is on a man's or a woman's back.

If you arrive at certain towns of southeast China, you will be amazed to find hordes of scrawny women fighting to carry heavy baggage like your trunks and

suitcases up hills or down the dusty roads. The heaviest pieces they will tie up with ropes and swing from a pole between them; lighter pieces like suitcases will be carried at each end of a pole held up in the middle by a woman. From childhood, they are conditioned for such work. One can see little girls in Chungking trudging up the steep steps from the river, carrying two huge buckets of water apiece for household use. True, pipes and pumps should be used, but China has not yet reached a stage of industrial development that will make these generally available. Boys begin their training with bigger and bigger stones suspended from each end of a pole, until as men they go swinging down the road with a load on their backs that I can hardly budge from the ground—and I'm over six feet and weigh one hundred seventy pounds.

One of the saddest sights I have ever seen might still be seen on a stretch of road between two industrial cities northwest of Chungking. Salt and coal are moved in hundreds of little carts drawn by men and women, boys and girls. The "washboard" road is worn down and pitted by gashes across it almost like drainage ditches. Though our truck moved slowly on it, we had to stop and replace broken spring leaves. As far as the eye can see in each direction are these little carts and the people who draw them. When a cart starts going up a hill, helpers come from other carts and they strain together up the slope; then the cart goes plunging down the other side. Watch them as they come along this level stretch: dressed in tatters, perspiration streaming down, hair a-flying. At the front are a man and wife, tugging on leather straps. At the back the grandmother, snaggle-toothed and white-haired, is pushing, helped by tiny children no bigger than our eight-year-olds, children who ought to be in school

widening their mental and spiritual horizons, but who work thus all day, day after day, year after year, till they, too, reach an old age without hope. But the saddest thing to see is their eyes. Not once on all that road did I see any eyes with a sparkle of hope, but all were dull, listless, mirroring the souls of those who grind through a Christless, cheerless existence, with no joy to anticipate in this life or the next. The psalmist wrote of man: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour," not that man was made "a little higher than a beast of burden and weighed down with iniquitous loads." Often man-propelled wheelbarrows are used to transport supplies. Perhaps an industrial revolution and a hasty introduction of machines cause some temporary dislocation and unemployment; yet, miserable as these burden bearers are, they would not relish the loss of their jobs. Nevertheless, the gradual introduction of mechanization can keep such people employed but free them from their unspeakable drudgery.

What about trucks and railroads, the Westerner would be prone to ask. Before the last war, the Chinese Government was building up a fair system of railroads; some of them provided first-class accommodations which I have not seen surpassed anywhere, though the third-class cars in which we used to ride, were almost packed and jammed. During the war, the Japanese kept seizing railway lines until all that was left in Free China was a forty-mile stretch in the east, with one train a day, and a hundred-mile section of narrow-gauge track going east from Kunming. The cars not only were crammed full on the inside, but had riders with their baggage all over the tops of the cars. These conditions apparently have carried over into the postwar era, because my father wrote that on a recent train trip he won

a race to one of the train's last remaining vacant spots—the cowcatcher, where he enjoyed an air-conditioned ride.

It has been hard to put back into effective operation the few railroad lines that exist. The Allies bombed, strafed, and blew up the trains when the Japanese were trying to run them; now the Communists are attacking the lines under Nationalist control.

As for the trucks—if there is any freight hauler that is more "ornery and cantankerous" than a Georgia mule, it is a charcoal truck. Sometimes the only way to get either one started is to light a fire under it. See these trucks go down the Chinese roads, tattered canvas covers flapping in the breeze, held together by rope and bailing wire, with mud plastered around various parts of their anatomy to keep them from catching fire. Their speed averaged about ten miles an hour, and since much of the distance was covered plunging down hill, it is easy to see that countless hours were spent grinding up hill in bottom gear at a slow walking pace. This average is for traveling time only, and would be brought down close to zero if it accounted for the hours, days, and weeks spent sitting by the road tinkering with the engines or waiting for a messenger to bring certain missing parts. The power comes from taking a standard make American truck and feeding it not gasoline but the invisible gas that comes from a sort of charcoal stove burning away right there on the truck. Other fuels for the trucks of China include alcohol (usually made from *kaoliang* or rice), pine root oil, rape seed oil, and even camphor oil. Sometimes a little gasoline from abroad or from the Kansu province wells is mixed with one of these fuels or carried separately in a little can for extra punch in starting or in climbing the steepest grades. Late in the war, truck travel in

China reached a new high stage (perhaps rivaled only for a brief period previously just after Burma's fall), when the American Service of Supply sent convoys of new trucks roaring down the road powered by the high grade fuel of alcohol mixed with gasoline.

(5) *Medical Care.* The need for better medical care is appallingly great. Down the streets of China's cities I have seen women from whose eyes, fearfully infected by trachoma, fell drops of blood; in the fields labor farmers whose ankles are swollen to huge proportions by elephantiasis. Countless women in the southwest have huge goiters on their necks from lack of iodine. During a cholera epidemic in the southeast, I had to drive a truckload of medical supplies down the streets with great care to avoid running over the bodies of the unburied dead, left lying there. During that time a man came by pulling a low, flat cart with about four boxes on top of it; as he did I could smell the strong stench of dead bodies coming from those boxes.

The plight of the sick and wounded soldier taxes the imagination. In certain climes and seasons, practically the entire personnel will suffer malaria's chills, its burning fever, and general feeling of depression. The wounded soldier either dies untended on the battlefield, makes his way by foot or man-borne litter to a first-aid station, or proceeds thus to a field hospital still further back from the front. The proportion of deaths among the wounded, both military and civilian, is high. It may be distressing to consider such conditions, but it is infinitely worse to see them firsthand.

Fortunately, steps were taken "for Christ in China" to meet these needs, as Chinese joined foreigners on several fronts in dealing with the manifold problem of relief.

## Part II

## *MEETING THE NEEDS*

Various groups with Christian ideals have been working to relieve the physical needs of China's suffering millions. Early in the war many of these groups pooled their resources in United China Relief, Incorporated, which after the war changed its name to United Service to China, Incorporated. Among the leaders in this enterprise were Y.M.C.A. Secretary E. E. Barnett and Missionary Statesman J. W. Decker, both with long and distinguished records of service in China. A sample of this program's universal appeal is seen in the fact that its honorary directors included the heads of both the leading labor organizations in the United States, Philip Murray and William Green. Southern Baptists co-operated with certain aspects of this organization's work and also continued with their own relief program.

1. Top priority in such work goes to *direct relief*—feeding the hungry multitudes and clothing their nakedness. Comparatively little has been done by foreign relief workers along the lines of sheltering the needy, for the simple reason that poor people are better able here to shift for themselves and can survive, especially in the warmer parts, with very simple accommodations until conditions improve.

In 1937, when the Chinese soldiers were retreating from Shanghai to Nanking, my father stood at a fork in the road for hours and distributed small packages of food to each one who passed his way, to give them a little energy as they continued their westward trek. During war and reconstruction days, most missionaries have spent much of their time in feeding the hungry. They would distribute cracked wheat sent in bags from

the United States, or use relief funds for buying local rice. Sometimes the people would line up to get little sacks of grain for the day's use; sometimes they would come by and get a bowl of rice ladled out from big containers once or twice a day. Some of these starving ones, especially children, might be too weak from hunger to walk by for their own food, so they would be seated in circles on the ground, thanks would be offered up to God, who gives every good and perfect gift, and then the hungry would be fed.

The Church Committee for China Relief, one of the agencies participating in United China Relief, went into the buying and distribution of food on a large scale. Its agents would purchase rice, often from the hoards of warlords who had gotten it through taxation from the farmers. This would then be transported to missionaries and other trusted workers who aimed to get this food to the ones who needed it most. Honest, Christian administrators always were sought, because unfortunately many of the local officials who might welcome such a task were non-Christians, who too often followed the age-old practice of letting stick to their fingers a part of what goes through their hands. By taking precautions, relief officials, who usually received no salary for such relief work, customarily could report that one hundred cents out of every dollar given for relief went directly to the designated object. Notable work was done and countless lives were saved, both in large-scale disasters like the Honan famine of 1943, and in many smaller projects.

Since the war, Christians in the United States have sent packages of food to individuals in China. Clothes have gone in this way as well as in large bales. Thus cold as well as hunger has been averted for those fortunate enough to receive such help. Much of the mis-

sionaries' time is taken with the supervision of relief funds and supplies. Some have expressed the conviction that in times of emergency, special relief workers should be sent to handle much of the detailed work involved and thus free the missionaries for the more definitely spiritual aspects of the work. At the beginning of Acts 6, we read how the deacons were chosen to assist the twelve apostles in just this way.

2. *Caring for the young* is another specialized phase of the over-all relief program. Particularly pitiful is the plight of children made homeless by the war. China's "first lady," Madame Chiang Kai-shek (Jiahng Kye-sheck), has dubbed these war orphans "warphans," and has done much to provide for their care. Children whose parents were killed or separated from them by the war can come into orphanages such as the one conducted by the wife of Kwangtung province's civil governor. Newcomers usually would have bodies so thin that they would look as if a strong gust of wind might blow them away. What a happy contrast is provided by those who have stayed longer and lived on a more adequate diet! One rejoices to see their sturdy limbs, ruddy faces, health, and energy, as they play games or help with the farming and the other work of these institutions.

Much work along this line was supervised during the war by Madame Herman C. E. Liu, widow of the University of Shanghai's martyred president. In Chungking she conducted a nursery for children of worthy families whose parents had to work in order to make a living. Elsewhere she had projects to enable orphans and war widows help themselves. Thanks to such institutions, "warphans" have perhaps a better chance than the average Chinese child to become useful citizens as they grow physically, mentally, spiritually, and socially. Leaders in this work seek to walk in the will

of their Master, who asked that little children be permitted to cluster around him, for they had the attitude of simple faith required of each citizen of the kingdom of heaven.

Students were provided special help through China relief funds. Much of this was channeled through the Associated Boards for Christian Colleges in China, one of the agencies co-operating in the over-all program previously mentioned. In the United States this work was headed up during the early war years by big-framed, bighearted Oliver Caldwell, whose parents served long and well as missionaries in Fukien province. Assistance was provided for the students whose colleges were uprooted in the east and transplanted in the west. Faculties and student bodies walked hundreds of miles, carrying as they went their precious books and laboratory supplies, sometimes stopping along the dusty highways for periods of study. These colleges continued with their work in many new places: crammed into colorful heathen temples, locating in country villages, often sharing cramped quarters with several other institutions. Perhaps at no time in world history have there been as many colleges on one campus as there were at West China Union University in Chengtu (Chungdoo). Many Baptists recognize the necessity of such temporary mergings in times of war, but seek to avoid any restrictive tendencies that might go along with their continuance in postwar years. Thus it was that the University of Shanghai shared wartime quarters in Chungking, hospitably provided by another institution, but decided after the war it would be best to resume its separate, independent status, after returning to the former campus in Shanghai.

Help given to students has included funds for traveling, as they went hundreds of miles by foot or truck to

a far-off college campus, and for food, as meager diets were supplemented perhaps by a bowl apiece daily of sweetened soybean milk. Many were ready to volunteer for military service but continued their education because Chinese Government leaders asked them to prepare for serving their country later as doctors, engineers, ministers, teachers, nurses, scientists, mechanics, and the like.

3. *Transporting precious relief supplies,* especially medical supplies, was an important part of the total program. Helping in a small and humble way to move these supplies by truck was my work during most of 1943 and 1944. We roadmen had a daily schedule which might go something like this: During the dark hour before dawn, I would wake up after a night's sound sleep in a sleeping bag placed over boards atop the truck's cargo. To start the day off right, I would get from a street vendor some puffed rice candy dissolved in a bowl of boiling hot water; then I would wake up my Chinese helpers. They might be sleeping in the cab, under the truck, atop two tables in a near-by restaurant, or occasionally in an inn. The first job would be to clean out the charcoal system that provided the truck's power. By the time we had eliminated ashes and clinkers, refilled the "hopper" or stove, and got the soot out of various filters, we usually would be as black as coal ourselves.

When one of us could be spared from this main job, we would take off a few minutes for a breakfast of scrambled eggs or gruel, and then perhaps stretch out in the mud beneath the truck to tighten bolts or make minor repairs. The night before, we would have already drained the water out of the radiator and bought enough sacks of charcoal for half a day's run. One of

us would light the charcoal fire with an oily rag and get it white hot by forced draught from a hand-cranked fan; another would test the gas coming off until it would burn with a steady blue flame, a beautiful sight in the pre-dawn. Others would be heating up the engine by various means: burning coals would be set underneath the engine to heat up the oil; the sparkplugs would be scraped clean and set on a fire till they were red hot; boiling water would be poured into the radiator; and another fire would be started on the engine to heat up the intake manifold and the carburetor. When the gasoline in the carburetor started bubbling and boiling, we would usually figure it was time to try starting the engine. This would usually be one to two hours after we had begun getting ready for the big moment. When the hot sparkplugs were back in and all was in readiness, we would let out the brakes and start rolling down the hill; or else give the hand crank a few frenzied jerks.

If all went well, the engine would roar into life—sweet music indeed! If it wouldn't start pretty soon, the engine would probably flood and we would have to start most of the heating process over again. Sometimes we would get another truck or a score of coolies to push until we started. This might go on most of the morning. A last resort would be to pull out a small bottle of precious high-octane gasoline and sprinkle a few drops down the carburetor. We would then change over to charcoal gas, the crew would scramble aboard and we would roll down the road at a leisurely rate until mealtime came or something broke down. In the latter case, we would stay there by the road until we discovered and corrected the trouble. Members of the truck drivers' fraternity would usually lend one another a helping hand.

*Photo, Courtesy of* UNITED SERVICE TO CHINA, INC.

"Pour on the coal" is literally what happens in these medical relief trucks. Here an English truck driver is filling up with charcoal, which burns and produces the gas that takes the place of gasoline.

**Carrying bamboo poles. This is China's commonest method of carrying loads.**

Meals for us usually consisted of several bowls of rice apiece, noisily raked in, along with bean-curd soup, sweet sour pork, and cabbage with shreds of beef. For dessert I would sometimes find steamed bread with brown sugar hearts. During dinner we would either keep the engine running or keep our fingers crossed until it started up again, all filled up with charcoal and ready for the road. I worked around the hopper more gingerly after some gas blew up in my face and gave me a free hair singe. After dinner, with luck, we would roll along a few more miles until dark found us at some town or village, where we would stop for supper and the night. A pretty good day's run in the mountains was one hundred kilometers, or sixty-two miles. After tinkering some around the truck, we would be ready for bed. I would comb the grit, grease, and cinders out of my red beard; then during the night a heavy mist or light sprinkle often would give me an automatic face-washing before I would wake enough to pull the canvas flap over my head. A prize bull touring the United States in its air-conditioned truck traveled far more sumptuously than we did.

This was a drab and dirty job; yet to us it seemed transmuted into something attractive by the spirit of service in which we sought to work. I remember a dark, drizzly morning when we pulled out of a town whose main street was ankle deep in mud. As we reached a near-by hillside, the sun came out and revealed a white waterlily, its beauty increased by the fact that its root was buried deep in the mud.

Furthermore, transporting cargo by truck was easier than other methods, like boat transport. Little river craft would creep along upstream, perhaps sculled, or pushed by fitful winds billowing out multipatched sails, or dragged along with ropes pulled by straining boat-

men walking on the river's edge. When droughts would bring the water's depth in some little streams down to a couple of inches or so, about the only means of moving ahead would be by poling or by getting down into the pebbly river bed and slowly shoving the boat forward, until slightly deeper water was reached.

4. Truly epic would be the story of *Christian doctors in action* during wartime, in their heroic efforts to help meet the medical needs of China.

There are the "big three" of Chengchow (Jung-jo): Drs. Sanford Emmet Ayers, who is helping head up Southern Baptists' medical program in China after a distinguished wartime career in naval intelligence; Robert B. McClure, one of China's outstanding leaders in medical relief work during the war; and Donald Hankey, a big, idealistic Englishman, who died of typhus later in the war while serving at the front. The first two are medical missionaries born in China of missionary parents, and both can speak either English or Chinese with great effectiveness. When the bombers passed over Chengchow and the wounded started pouring into the hospital wards, these doctors stayed at their posts for hours at a time, operating on countless patients, binding up their wounds. A similar service was rendered elsewhere in China by Dr. Walter Judd until he felt impelled to concentrate on speaking out against the conditions that resulted in such manglings and slaughter. As a result, Dr. Judd was elected to Congress, where he now is an outstanding spokesman for international morality.

Down in South China, another Southern Baptist medical doctor stayed at his post despite danger. Even while bombs were falling in Wuchow, Dr. William Wallace quietly remained in the Stout Memorial Hospital to treat the patients streaming in. Further east, in

Kukong, Irish Methodist medical missionaries continued their services even though the city was bombed and the hospital compound strafed. Near the China-Burma front to the west, Missionary Doctor Gordon Seagraves kept operating on war casualties until his feet were covered with pus and blood, from which they later became infected.

The American Board for Medical Aid to China—a name usually shortened to ABMAC—served within the framework of the general relief program to help get medical equipment to China's doctors. Able Chinese physicians, trained in modern methods, worked alongside their colleagues from overseas to render notable service. Among their number, Dr. Robert Lim proved outstanding both as doctor and administrator. Good work also is being done by clinics and hospitals throughout the land under China's National Health Administration. On two occasions I took victims of hit-run driving to the NHA hospital in Tsunyi (Dzoon-ee), and I was impressed with the way these injured patients were handled. Perhaps the highest standards still are found, however, in the mission hospitals, where technical excellence is combined with compassion for suffering humanity. This compassion was sadly lacking in two non-Christian hospitals I observed in Chungking. American, British, and Chinese members of the Friends Ambulance Unit rendered splendid service on the Salween front in southwest China by treating wounded soldiers within the sound of gunfire and providing medical care for civilians after the campaign was over.

5. Helping the Chinese to help themselves also received special attention in United China Relief program. An outstanding organization in this field was Indusco, an abbreviated name for American Committee in Aid of Chinese Industrial Co-operatives. One of the spark-

plugs in starting this work was a stocky, red-headed New Zealander named Rewi Alley, who earlier had helped improve industrial conditions in Shanghai's mills by attacking child labor and the exploitation of women workers. Miss Ida Pruitt, daughter of veteran Southern Baptist missionaries to China, helped arouse interest in Indusco in the United States. Under its sponsorship, small co-operatives were established throughout China. All sorts of people, including those who had lost limbs in the war, were taught useful trades such as weaving, printing, mechanics, lathwork, and the like. Their symbol is a triangle enclosing the words *Gung Ho,* (work together). The units were encouraged to become self-supporting and to help other units to get started. The aim was for the workers to share in the profits of their labor. Small co-operative stores were established. In an Indusco-sponsored school at Chengtu, a bearded Scotsman named Andy Braid would delight the students with wild swirls of music from his bagpipes and then help them to learn useful trades.

In the postwar era, the United Nations Relief and Rehabilitation Administration (UNRRA) has had as its aim, in China as elsewhere, the twofold purpose of helping get poor war victims back onto their feet, financially, and then assisting them to walk by themselves again. The Brethren Service Committee has had the particular objective of encouraging the Chinese to increase their own food output by the use of modern farm machinery.

Much interest happily has been aroused in campaigns to raise funds for China relief. In 1946, Southern Baptists gave $4,044,911.40 for world emergency relief, surpassing their goal of $3,500,000. Relief executives rightly realize that considerable attention needs to be given not only to the raising of relief funds, but

also to spending those funds in such a way that supplies go to the neediest without overtaxing the busy missionaries who probably will supervise the distribution. The brief sketch in this chapter should be sufficient to show that relief work is not simple but complex. It does not consist of tossing a few loaves of bread from a speeding car, then closing the window and dozing off again. It means ministering to the total personalities and all the needs of *people* until they are able to take care of themselves. It is of greatest importance to "renew a right spirit within" them, to lead them to Christ and help them resolve to live on a higher plane.

### *Conclusion: The Rewards of Bearing Our Brothers' Burdens*

The rewards of aiding the needy are many. Above all, we have God's approval and his promises of everlasting reward. We have our own inner approbation in doing what we know is right. We may get appreciation from those who are helped, especially if they themselves are Christians and truly regenerate. Moreover, we receive rich returns on our investments right here in this life, as well as in the life to come. As Larry wrote, in the book by this name, "Cast your bread upon the waters and it will come back cake," cast yourselves with a daring and unreserved faith on the altar of service to God, and he will shower you with rich spiritual blessings in return.

Years ago, through the preaching of President E. Y. Mullins, of the Southern Baptist Theological Seminary, a Louisville boy was moved to give two gold coins to help educate a Chinese boy. When this Louisvillian became an army pilot in China and had to leave his plane, it happened that he was led to safety by this selfsame Chinese whom he had previously helped. Kindness begets kindness; hate and suspicion breed

corresponding feelings in others. A check for flood relief, sent to a Chinese group, was forwarded by them to South America to help earthquake victims in Chile. It is not inconceivable that a devastated and destitute America might someday be helped by a prosperous China.

However, our highest motive for rendering assistance is not the expectation of some return, but rather because it simply is our Christian duty and privilege to aid our brothers in distress. King George VI of England told of a man who was asked if he did not feel greatly burdened in carrying another person up a hill. "Why no,' the man replied; "he is my brother." We should gladly follow the exhortation of Paul: "Bear ye one another's burdens, and so fulfil the law of Christ."

"Live and let live" is the call of the old,
The call of the world when the world was cold,
The call of men when they pulled apart,
The call of the race with the chill on the heart,
But "live and help live" is the cry of the new,
The cry of the world with the dream shining through,
The cry of a better world rising to birth,
The cry of the Christ for a comrade-like earth.

## *APPENDIX A*

### Cities on the Kunming-Chungking Highway

| *City*[1] | *Pronounced*[2] | *Distance*[3] | *Hsien Population*[4] |
|---|---|---|---|
| *KUNMING | Kwun-ming | 0 | 275,374 |
| Kutsing | Chue-jing | 160 | 119,035 |
| Chanyi | John-ee | 171 | 122,192 |
| P'ingyi | Ping-ee | 233 | 168,600 |
| *P'anhsien | Pahn-shien | 313 | Not given |
| P'uan | Poo-ahn | 360 | 287,743 |
| Annan | Ahn-nann | 412 | 70,991 |
| Yungning | Yoong-ning | 462 | Not given |
| Kuanlingchang | Gwahn-ling-jahng | 485 | Not given |
| Huangkuoshu | Whahn-gkoa-shoo | 514 | Not given |
| Chenning | Junning | 531 | 458,765 |
| *Anshun | Ahn-shwun | 560 | 307,638 |
| *P'ing-ba | Ping-bah | 601 | Not given |
| *KWEIYANG | Gway-yahng | 656—0 | 436,691 |
| Hsi-feng | Shee-fung | 73 | 90,656 |
| *Tsunyi | Dzoon-ee | 160 | 337,678 |
| T'ung-tze | Toong-dz | 226 | 303,494 |
| Sungk'an | Soong-kahn | 295 | Not given |
| Tung-ch'i | Doong-chee | 352 | Not given |
| Chichiang | Gee-jiahng | 403 | Not given |
| *CHUNGKING | As given | 486—0 | 1,011,597 |
| (*Chengtu | Chung-doo | 440 | 422,516) |

Notes.—(1) The names of cities are spelled according to the system of romanization adopted by Sir Thomas Wade. (2) Commonsense pronunciation; e.g., say "Ah!" the way you do when the doctor says, "Say, 'Ah!'" (3) Given in kilometers, which equal about 62/100ths of a mile. Up to Kweiyang, the numbers represent the distance from Kunming; after this, they represent (except for the last one given) the distance from Kweiyang. From Kunming east to Kweiyang is 565 kilometers, which multiplied by 62%

gives about 406 miles; from Kweiyang north to Chungking is 486 kilometers or about 301 miles; added they total 708 miles. (4) Population figures taken from the *China Year Book* for 1926-7, and are for the *hsien* or township or country of which the cities named are the center. Despite exhaustive and exhausting research and correspondence, no figures could be found for the populations of most of these cities. From the ones that are known, it is seen that the city population runs from about a fourth to two-thirds of the *hsien* population. Therefore, is should be safe and conservative to estimate that the city population might be guessed as being at least a third of the *hsien* population. These cities all grew much larger during the recent war but may be diminished slightly since then.

* The asterisk or star indicates cities where foreign missionaries were stationed during the war. Of these eight, three were represented only by the China Inland Mission, with only one compound in each place, while two more cities had only one or two additional missions represented. At the time of writing, 1948, there is no Southern Baptist missionary at any of these places. Maybe God is calling *you* to go there.

## APPENDIX B

### Bible Teachings on the Relief of the Poor

(Use in connection with the Introduction to Chapter IV)

1. The Bible repeats many times that the essence of religion is to do good to the poor and needy, with orphans, widows, and immigrants often specified (Exodus 22:25; Leviticus 25:35; Deuteronomy 24:12-19; Isaiah 1:17; Psalm 146:9; Galatians 2:10; 1 Timothy 5:10, 16; James 1:27).

2. Those who help the poor will receive rich spiritual rewards (Deuteronomy 15:7-11; Isaiah 58, especially verses 7-8; Ezekiel 18:7ff.; Proverbs 11:24-26; Proverbs 19:17, considerably amplified in Matthew 25:31ff., especially verses

35-36; Proverbs 14:21b and 22:9. Political leaders especially note Daniel 4:27 and Proverbs 29:14; Ecclesiastes 11:1; Matthew 19:21).

3. God himself takes up the cause of the poor, both directly (Job 5:15; 36:6; Psalm 12:5; 69:33; 107:9,36,41; 109:31; Proverbs 22:2, 22-23; Isaiah 11:4; Jeremiah 20:13); and through his Son, Jesus (Luke 4:18, quoting Isaiah 61:1; Luke 14:12-14; Matthew 5:42).

4. The Old Testament is filled with stories of man's need for food, clothing, shelter, or medical care, and of how these needs were met.

(1) Abraham was blessed for entertaining strangers (Genesis 18:1ff; Hebrews 13:2), but Lot has tough luck when he tries to do the same (Genesis 19:1ff.)

(2) Jacob took unfair advantage of his brother and father by using relief of hunger as a wedge to secure favors (Genesis 25:29-34; 27:25-29,36).

(3) Joseph became head administrator of relief in time of famine and, next to Pharaoh, the most powerful government leader, (Genesis 42:1ff.; 43:1ff.).

(4) Ruth, the Moabitess, journeyed to Israel (Ruth 1:1,6,22), where she kept herself and her mother-in-law alive by gleaning grain in the field of Boaz (Ruth 2), in accordance with the Mosaic law (Leviticus 19:9,10; Deuteronomy 24:19-22).

(5) The wandering Israelites were given manna in the wilderness but longed for the plenty they had in Egypt (Numbers 11:5-6), after which quail were provided in superabundance (Numbers 11:31). They were attracted to Canaan because of the land's plenty (Numbers 13:1 to 14:45, especially 13:27).

(6) A poor, foreign widow who helped relieve the prophet Elijah had her own wants supplied (1 Kings 17:8-24, especially verse 16; story cited by Jesus in Luke 4:24-26).

(7) Medical missionary work makes a convert of a foreign officer (2 Kings 5:1-19).

(8) In time of famine, lepers who went outside the city found plenty of food (2 Kings 6:24 to 7:20).

(9) Daniel felt no need of luxurious food but thrived on simple fare (Daniel 1:12-16).

5. Those who neglect the needy are to be condemned (Job 31:16-23; Amos 2:6b-7a, 8, referring to Exodus 22:25-27; Amos 4:1; 5:12; 8:4; Micah 2:1-2; 3:1-3; Zechariah 7:9-12; Malachi 3:5).

6. It is cause for mourning when the people hunger for food and religious leaders die while seeeking it (Lamentations 1:11,16,19).

7. Relief from above also includes the healing of the lame (Micah 4:6-7; Zephaniah 3:19).

8. The people are to bring their tithes into God's storehouse (Malachi 3:8-10); and money from tithes is to be used not only for the support of the clergy but also the relief of the poor (Deuteronomy 14:28-29; 26:12-13).

9. Hunger may be not only material but spiritual (Amos 8:11; Matthew 4:4).

10. Jesus ministered to the physical needs of men when he fed the multitudes (Matthew 14:15-21; Matthew 15:32-39), and when he healed their diseases (John 4:46-54; Mark 1:29-31, 40-45; 2:3-12; John 5:1-16; Mark 3:1-5; Matthew 8:5-13; Mark 5:23-34; Matthew 9:27-31; Mark 7:32-37; 8:22-26; John 9; Luke 13:11-17; 14:1-6; 17:11-19; 22:50-51).

11. Jesus recognized that fathers should give their children bread (Matthew 7:9) and that the relief of the poor is perennial, continuing problem (Mark 14:7); in one of his last recorded earthly appearances, Jesus directed his disciples in getting a big catch of fish, cooked a breakfast for them on the seashore, and then told Peter to feed the flock (John 21:1-17).

12. Among the men whom Jesus touched by his teaching were the young plutocrat, who was told by Jesus to use his fortune for the relief of the poor (Luke 18:22), and Zacchaeus, who, convicted of sin, gave half his estate for

relief and promised to restore any unjust exactions (Luke 19:8).

13. In the first church, the first deacons were chosen and the position created for the purpose of administering relief (Acts 6:1-6). The disciples were first called Christians in Antioch, after which their first recorded act was to relieve famine victims in Judea through Barnabas and Saul (Acts 11:27-29).

14. Paul, who set an example of sharing with the needy (Acts 20:35), writes that Christians should help all men, especially those of similar belief (Galatians 6:10; Ephesians 4:32), doing so in a spirit of love (1 Corinthians 13:3); that the rich are to share with the needy (1Timothy 6:17-19); see also the Jesus' story of how the roles of rich and poor on earth were reversed—Luke 16:22-23—and the statement of James that the financially poor are spiritually rich—Luke 2:5).

15. In two great chapters on relief work Paul, quoting from the Old Testament to undergird his precepts (Exodus 16:18; Psalm 112:9), commends the Macedonian Christians for their generosity in relief offerings and expresses the hope that the Corinthian Christians might likewise set a challenging example (2 Corinthians 8 and 9, especially 9:9-10—*a divinely ordained plan of helping the poor includes both bread for relief and seed for rehabilitation.*

16. Late in life, when he was a needy prisoner, Paul gave grateful thanks to the Philippians who remembered him and promised them rich spiritual rewards (Philippians 4:10,18-19). What a better state this is than to neglect God and then lack sufficient food when in need of relief (Leviticus 26:26). After all, the bounty we enjoy is due primarily to God's goodness and not to our own efforts, as in the case of Israel (Deuteronomy 9:5a).

17. More fortunate lands can prove a blessing to others (Malachi 3:12) and provide food for the starving (Genesis 41:57), a fact which probably kept the Israelites' ancestors from starving. We might have had no Jewish race or Bible as we know it without the food *transported* from opulent

Egypt to Jacob and his family. (Genesis 42:1-2, 26; 43:1-2; 45:10-11, 17-23, 27b: "*. . . and when he saw the wagons which Joseph and sent. . . Jacob. . . revived.*")

18. James, forthright defender of the poor, puts it strongly: "*If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone*" (James 2:15-17).

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